The Three Angels of Revelation 14:6-12



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THE THREE ANGELS OF *Revelation 14:6-12*

At the present time, no portion of the Holy Scriptures more deeply concerns the church of Christ than *Revelation 14*. At whatever period in the history of the church, the proclamations contained in this chapter are made, they must from their very nature constitute the grand, absorbing theme of that generation. Whenever the angels of this chapter are commissioned by God to announce to the nations of the earth that the hour of his judgment is come, or to proclaim the fall of Babylon, or to utter against the worshipers of the beast the most dreadful threatening which the Bible contains, no man can disregard their work, or treat their warnings as nonessential, except at the peril of his soul. If it were merely possible that these warnings were addressed to ourselves, it would become us to examine this subject with serious attention. But if this point can be proved by decisive testimony, it is certain that we cannot too carefully attend to the warnings here uttered. *TAR 3.1*

It was but a few years since all Advent believers were united in applying this prophecy to the present generation. But in the long period of trial and patience that has followed their disappointment, many of them have, to a great extent, lost sight of their original faith. A considerable number now contend that these angels are to utter their voices of warning in the future age; that is, in a period subsequent to the Second Advent. Another class attempt to show that they had their fulfillment many ages in the past: the first angel beginning in the days of the apostles, the second in the time of Luther, and the third at a period somewhat later. *TAR 3.2*

As proof that these angels belong to the future age, the fact is adduced that John saw them flying through the midst of heaven immediately after having seen the Lamb stand upon mount Zion with the 144,000. As the latter event is future, it is concluded by some that the angels of this prophecy must be future also. If it were a fact that the events predicted in the book of Revelation were there given in consecutive order, there would be some force to this argument. But it is evident that that book is made up of many distinct views, usually introduced by the expression, “And I saw,” or something of that kind, as in *Revelation 14:6*. The series of events, which begins in *chapter 12*, with the dragon, evidently extends

through the work of the beasts in *chapter 13*, and ends with a view of the remnant in their glorified state [*Revelation 14:1-5*] upon mount Zion. Then begins a new series of events with the angel of *chapter 14:6*.*TAR 4.1*

The following reasons forbid the application of this prophecy to the future age:*TAR 4.2*

1. This view would make the angel with the everlasting gospel to every nation, kindred and tongue, an angel from heaven with another gospel. *Galatians 1:8*. For the apostolic commission extended only to the harvest, which is the end of the world. *Matthew 28:19, 20*; *24:14*; *13:24-30, 36-43*. Paul participated in this commission, [*1 Timothy 1:11*,] and he thus declares its import: that God "*now* commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness." *Acts 17:30, 31*. The apostolic commission extended only to the end-the day in which God shall judge the world by Jesus Christ. A gospel preached in that day, would be another gospel than that preached by Paul, and one that has no Saviour in it. This would indeed show that the angel of *Revelation 14:6, 7*, was the very being on whom rests the curse of Paul in *Galatians 1:8*.*TAR 4.3*

2. The second angel announces the fall of Babylon. *Verse 8*. After this proclamation a voice is heard from heaven, saying, "Come out of her, my people." *Revelation 18:1-4*. Now that the absurdity of placing this transaction after the Second Advent may be seen, please read *1 Thessalonians 4:16, 17*. It is there plainly stated that at the coming of Christ, his people shall all be caught up to meet him in the air, and thenceforward be forever with the Lord. Will the Lord take his people to Babylon when he comes? Never. He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." *John 14:2, 3*. Then the Lord will not have occasion to call his people out of Babylon after the Second Advent; for from that time onward they are to be forever with him.*TAR 5.1*

3. Let us now see whether the third angel's message can be applied to the future age with any propriety. Those who will

compare *Revelation 14:9-12*; *13:11-17*, will see at once that the warning voice of the third angel relates to the fearful scene when the two-horned beast is to act its part in oppressing the saints of the Lord. But if the third angel's proclamation relates to the period which follows the Second Advent, then the work of the two-horned beast must also transpire in the future age. And what a scene must the future reign of the saints present, if *Revelation 13:11-17*, is to be fulfilled in that time! But by turning to *Revelation 20:4-6*, it will be seen that the period for the triumph of the beast and his image, and for the reception of his mark, precedes the thousand years' reign of the saints. And when the reign of the saints commences, the triumph of the beast is past. *TAR 6.1*

The beast doubtless represents the Papal power. *Revelation 13:1-10*; *Daniel 7:8, 20, 21, 25, 26*. But by turning to *2 Thessalonians 2*, we learn that the Papacy is to be destroyed by the brightness of Christ's coming. Further, we learn from *Revelation 19:19-21*, that the final overthrow of the beast and false prophet, or two-horned beast, takes place in the battle of the great day of God Almighty, in immediate connection with the Second Advent. By these plain testimonies we establish the fact that the beast will be destroyed at the Second Advent. Therefore we ask, What danger will there be that men will worship the beast at a time when there will be none for them to worship? God will never send an angel to warn men against the worship of the beast when he does not exist. *TAR 6.2*

The language of *verse 12*, "Here is the *patience* of the saints," is sufficient of itself to overthrow the application of these messages to the future age. The following scriptures clearly teach that the patience of the saints refers to the present time, and not to the period of their future glorious reward. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." *Hebrews 10:36*. "In your patience possess ye your souls." *Luke 21:19*. "Be patient, therefore, brethren, unto the coming of the Lord." *James 5:7*. Will the saints have need of patience in the kingdom of God? Will they have to possess their souls in patience after they have received the promise, even life everlasting1 *1 John 2:25*. It is tribulation that worketh patience. *Romans 5:3*; *James 1:2, 3*. Are the saints in tribulation after they are made immortal, and crowned with everlasting joy? No, never. *Isaiah 25:8, 9*; *35:10*;

Revelation 7:13-17. But the saints are in their patience when the third angel's message is given. Hence that message does not belong to the future age.*TAR 7.1*

B u t *verse 12* concludes thus: "Here are they that keep the commandments of God and the faith of Jesus." It is evident that this refers to the period when the remnant are keeping the commandments of God, while exposed to the wrath of the dragon, [*Revelation 12:17*,] and that it does not refer to the period when the commandment-keepers shall have entered in through the gates into the Holy City; [*Revelation 22:14*;] and that it refers to the period when the saints are living by faith, [*Hebrews 10:38, 39*,] and not to the period when they shall have received the *end* of their faith, the salvation of their souls. *1 Peter 1:9*.*TAR 7.2*

But *verse 13*, which pronounces a blessing on the dead which die in the Lord *from henceforth*, that is, from a point of time as late at least as the third angel's message, presents a testimony which cannot be evaded. It demonstrates that this part of John's vision relates to a period prior to the first resurrection; for the saints cannot die after being made immortal. *1 Corinthians 15:51-56*. Our Lord testifies that they can die no more, but are equal unto the angels, and are the children of God, being the children of the resurrection. *Luke 20:36*. If any are still disposed to locate these angels' messages in the day of God itself, let them carefully read the following scriptures. *Matthew 24:37-39*; *Luke 17:26-30*; *Genesis 7:21, 22*; *Luke 21:35*; *Psalm 2:6-9*; *Revelation 2:26, 27*; *19:11-21*; *22:11, 12*; *2 Thessalonians 1:6-10*.*TAR 8.1*

The next inquiry relates to the past. Have not these messages met their fulfillment in the history of the church in past ages? We think not. Our reasons for this conclusion are, in part, the following:*TAR 8.2*

1. No proclamation of the hour of God's judgment come, has ever been made in any past age.*TAR 8.3*

2. If such a proclamation had been made many centuries in the past, as some contend, it would have been a false one.*TAR 8.4*

3. The prophecies on which such a proclamation to men in a state

of probation must be based, were closed up and sealed to the time of the end. *TAR 8.5*

4. The Scriptures plainly locate the message of warning respecting the judgment in a brief space immediately preceding the advent of our Lord; thus directly contradicting the view that locates these messages in past ages. *TAR 8.6*

We now offer proof in support of the foregoing propositions. If they are sustained, they establish the fact that the present generation is that one to which the angels' messages are addressed. We earnestly invite all who wish the truth to weigh this part of the argument with especial care. No truths of greater moment than God's voice to us at the present time, can engage our attention. *TAR 9.1*

1. Has the proclamation of the hour of God's judgment come been made in any past age? If such a proclamation has never been made in past centuries, there is an end to controversy on this part of the subject. No persons have ever been able to show any such proclamation in the past. The apostles did not make such a proclamation. On the contrary they plainly inform us that the day of the Lord was not then at hand. Martin Luther did not make this proclamation, for he thought the judgment about three hundred years in the future. And finally the history of the church presents no such proclamation in the past. Had the first angel preached to every nation, and kindred, and tongue, and people, that the hour of God's judgment had come, the publicity of such a proclamation would be a sufficient guaranty that the history of the world would contain some record of the fact. Its total silence respecting such a proclamation, is ample proof that it never was made, and should put to silence those who affirm that it has been made. *TAR 9.2*

2. We are on firm ground, also, when we say, that had such a proclamation been made to the world in past ages, it would have been a false proclamation. Four reasons sustain this statement. 1. There is no part of the Bible on which such a message, centuries in the past, could have been based. Hence, had such a proclamation been made, it would have been without scriptural foundation, and consequently not from heaven. 2. It would have been in direct

opposition to those scriptures which locate the judgment, and the warning respecting its approach, in the period of the last generation. The scriptures which sustain these two reasons we shall presently cite. 3. The history of the world amply evinces that the hour of God's judgment had not come ages in the past. 4. Nor would it be true of past ages, if limited to Babylon. For *Revelation 18:8-10* clearly shows that the hour of Babylon's judgment is yet in the future. It is certain, therefore, that the angel with the proclamation respecting the hour of God's judgment, has not given it at a time when it would not only be destitute of scriptural support, but would absolutely contradict their plain testimony. *TAR 9.3*

3. The prophecies which give us the time of the judgment, and which present the succession of events leading down to that great crisis, were closed up and sealed till the time of the end. We refer particularly to the prophecies of Daniel. See *chap. 8:17, 26*; *12:4, 9*. Hence it is evident that God reserved the warning to that generation who alone need it. Noah's warning respecting the flood, was applicable to those only who should witness it; thus also the warning respecting the judgment is applicable to that generation only which lives in the last days. *TAR 10.1*

4. The Bible locates these messages in the period which immediately precedes the Second Advent, and plainly warns us against the proclamation of the judgment at hand, prior to that time. Here we join issue with our opponents. Instead of finding that the apostles gave this proclamation, as some teach, we shall find indubitable evidence that they located this warning far in the future, and that they admonished the church to heed none that should precede a given time. If we recur to the book of Acts, we shall find Paul preaching before Felix, of the judgment to come; and before the Athenians, that God hath appointed a day in the which he will judge the world in righteousness by Jesus Christ. *Acts 24:25*; *17:31*. But that book nowhere intimates that Christ was immediately coming to judgment. Peter points his hearers to the future, saying, that the heavens which had now received Christ, must retain him till the times of restitution. *Acts 3:21*. *TAR 10.2*

The first epistle to the Thessalonians may seem to teach that the apostles expected the coming of Christ to judgment in their day.

Indeed, it is evident that such an idea was received from it by the Thessalonian church. Hence it was, that in his second epistle to them, Paul found it necessary to speak explicitly on the point. He tells them that the coming of Christ to the judgment could not take place until the great apostasy. And as the result of that apostasy, that the man of sin should be revealed, showing himself that he is God, and exalting himself above all that is called God or that is worshiped. That this mystery of iniquity, is the great Romish apostasy, none but a Papist will deny.*TAR 11.1*

Paul reminds them that he had told the church of these things when he was yet with them. And where could Paul have learned this fact, which he had thus conversed upon to the Thessalonians? He was accustomed to reason from the Scriptures, and not to deal in assertion. Hence it is very evident that he refers to the prophecy of Daniel, who in his seventh chapter has given the successive events which intervened between his time and the judgment. In this series of events he has with wonderful precision described the power to which Paul has referred, as the man of sin. No Protestant will deny the identity of Daniel's little horn and Paul's man of sin. And as Daniel has brought it into a series of events which ends with the judgment and the setting up of the everlasting kingdom, it was an easy matter for Paul to tell where in this series of events he stood, and whether the judgment was its next event or not. The Apostle, therefore, plainly tells them that that day was not at hand. For the man of sin, or little horn, must arise and perform his predicted work, and when that should be accomplished the coming of Christ should transpire, to consume "that Wicked" with its brightness.*TAR 11.2*

Now when was the little horn to arise? Daniel was told that it should arise after the ten horns upon the fourth beast; or in other words, after the fourth empire should be divided into ten kingdoms, which was accomplished about five hundred years after Christ. The judgment therefore could not come prior to that time. But how long was this little horn to have power to wear out the saints? Daniel informs us that it should be for "a time and times and the dividing of time." How long is this period? *Revelation 12* shows that it is 1260 prophetic days, or years. *Verses 6, 14*. It follows therefore, that the Apostle carries the mind forward five hundred years to the development of the man of sin, and thence 1260 years for his

triumph, before the judgment could be preached as an event immediately impending. Whoever will carefully read *Daniel 7*, will get the original of Paul's argument in *2 Thessalonians 2*, and will without fail see the force of his statement.*TAR 12.1*

The Papal supremacy began in 538 and ended in 1798 with the overthrow of the Pope's temporal power. The warning of Paul against a false proclamation respecting the judgment at hand, therefore, expires at that time, and not before. For we have then reached the point of time where the last important event in *Daniel 7*, before the judgment has transpired. An angel from heaven preaching the hour of God's judgment come, many years in the past, would be giving a different gospel from that preached by Paul. Those who locate the angel of *Revelation 14:6, 7* in past ages, virtually place upon his head the anathema of Paul in *Galatians 1:8*.*TAR 13.1*

And what is of very deep interest, the point of time at which Paul's warning expires is the commencement of the time of the end-the very point to which the visions of Daniel were closed up and sealed. Compare *chap 11:33, 35*; *7:25*, and the fact that the 1260 years' persecution of the saints terminates with the commencement of the time of the end will appear obvious. How gloriously does this view of the subject make the truth of God shine out! For the warning of the Apostle against a false proclamation of the judgment at hand, expires at the very point where the seal is taken off those prophecies which show when the judgment sits. And it is respecting this period, the time of the end, that it is said, many shall run to and fro, and knowledge (on the very subject which was before concealed) shall be increased. Then the time of the end is the period in which the judgment-hour cry, and the subsequent messages are to be given. *Daniel 8:17, 26*; *12:4, 9*.*TAR 13.2*

Another important argument on this point is found in what our Lord has said relative to the signs of his Second Advent. The church was to understand when his coming was at hand, by the fulfillment of certain promised tokens. Until these should be seen, the church was not authorized to look for the immediate Advent of the Lord. But when the signs which our Lord promised began to appear, his church might then know that his coming to judge the quick and

dead was at hand. It is an interesting fact that Christ has marked the time in which these signs were to begin to appear. Consequently the messages in question could not be delivered prior to that time. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” *Matthew 24:29*. “But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.” *Mark 13:24, 25*. We think there can be no mistake that in these scriptures our Lord refers to the Papal tribulation of Daniel the prophet. The signs of his second coming were to commence “*in* those days,” but “*after* that tribulation.” In other words, the 1260 prophetic days should not be quite over, but their tribulation should be ended, when the sun should be darkened. The sun was darkened in 1780, and the tribulation of those days was then past, but the days did not expire till 1798. Thus we have the signs of our Lord’s immediate Advent just opening upon us, as we come down to the time of the end, the period when the vision should be unsealed and many run to and fro with the word of warning to a perishing world.*TAR 14.1*

The parable in *Matthew 22:1-14*; *Luke 14:16-24*, furnishes an important testimony on this subject. Matthew gives a particular account of the first part of this parable, but merely states in a word the final calls to the guests. Luke on the contrary omits the first part of the parable, but gives its concluding features with peculiar distinctness. We think the identity of the parable in *Matthew 22*, and *Luke 14* will be seen by every one who will compare those scriptures together. It is evident that Matthew by the calls to dinner, represents the calls which were made to the Jews at the First Advent. It is to be observed that the general work of inviting the guests had preceded these calls. For these are a special announcement to those that *had been bidden*, that the dinner is ready. These we understand to refer to the work of John the Baptist and others at the time of the First Advent. And we understand that the destruction of the city and people in the parable refers to the destruction of Jerusalem and the rejection of the Jews.*TAR 15.1*

The call to the dinner, proving of no effect, the king turns to another

people. We understand this as we do the text in which our Lord tells the Jews that the kingdom should be taken from them and given to a nation bringing forth the fruit thereof. *Matthew 21:43*. This part of the parable Matt. has given in a word, that the servants in obedience to the command of their Lord were enabled to furnish the wedding with guests. But Luke has taken up this part of the parable with minute accuracy. The dinner indeed was past and the people to whom it was offered unworthy of sharing it as guests, but the purpose of the king was not to be made void. At supper time, says Luke, a message was sent forth to announce to those that had been bidden that supper was ready. We understand that this call to the supper is made to the Gentiles and that it is in immediate connection with the Second Advent. For we think that none will deny that the supper of *Luke 14:16* and that of *Revelation 19:9*, is the same. Thus we see that there was to the Jews the general work of bidding the guests, and the special call at dinner time; and that to the Gentiles there is the general work of the gospel in bidding, and then at supper time the special call to the marriage supper. *TAR 15.2*

These three calls to the marriage supper [*Luke 14:16-24*] we understand to be the same as the three messages of *Revelation 14:6-12*. The first call to the supper is “at supper time,” and the first angel announces that “the hour of his judgment is come.” None will dispute the fact that the judgment and the marriage supper are in immediate connection with each other. *Revelation 19:20*. The three calls are not the general work of the gospel in bidding; they are made at supper time, that is, at the close of the day. And the three proclamations in *Revelation 14*, in like manner are not the general work of the gospel, but special warnings addressed to the world as the great work of our High Priest is closing up. *TAR 16.1*

The book of Nahum furnishes a very striking testimony on this subject. The chariots are to seem like torches, and to run like the lightnings, in the day of God’s preparation. *Chap. 2*. Now we may learn the event for which this day of preparation is appointed, by reading the first chapter of this prophet. That the sublime scenes of the Second Advent and the day of God are there portrayed, we think few will be disposed to deny. The day of God’s preparation is therefore, for this very event. Now it is evident that the hour of

God's judgment cannot precede the day of his preparation for the judgment. Hence the day of God's preparation, is the time for the warning respecting the judgment, and the associated proclamation to the inhabitants of the earth. And how strikingly have we seen the sign which marks the day of God's preparation fulfilled before our eyes! Since the time of the end commenced, in which the prophecies relative to the judgment were to be unsealed, and many were to run to and fro, and knowledge to be increased, chariots running like the lightnings have made their appearance in almost every part of the civilized world. We think this a demonstration that we are now in the day of God's preparation, and that consequently this is the period of time in which the three proclamations of *Revelation 14*, are to be made. For the day of God's preparation for the Second Advent, must be the time for the world to be warned respecting that event.*TAR 17.1*

If we read the message of the second angel with care, and the more full reference to the subject in *Revelation 18*, we may also gather some important ideas relative to the chronology of these messages. The people of God are called out of Babylon, that the plagues which God is about to inflict upon her, may not fall upon them also. These plagues are enumerated as, death, mourning and famine, and utter destruction by fire. And it is said that these shall come upon her in one day. It is evident that these plagues have not yet come upon her. The hour of Babylon's judgment, when the kings shall mourn over her for fear of her torment, is yet future. The warning therefore respecting Babylon must of necessity relate to that generation that shall live when her plagues shall come upon her. The warning respecting the flood, or the destruction of Sodom, belonged to that time which should witness those events. And the warning respecting the judgments on Babylon must relate to that generation that shall be alive when these judgments shall be inflicted.*TAR 17.2*

The third angel presents a fearful warning against the worship of the beast and his image and the reception of his mark. It must be evident to every person that this warning must relate to the time when men shall be required to worship the image on pain of death. That this work of the two-horned beast, as recorded in *Chap. 13*, has as yet been accomplished but in part, is certain. See *verses 13-*

15. Hence it is a great error to locate this proclamation in any past age.*TAR 18.1*

We have, as we trust, established the fact that these three proclamations are addressed to the last generation of men. Let us now consider the nature of these proclamations. It is evident that they are addressed to men in a state of probation. But it is contrary to the economy of grace that angels should visibly engage in the preaching of the gospel. These angels must, therefore, symbolize a body of men proclaiming the messages in question, or we may understand that literal angels have the oversight of this work, and that it is carried out through the agency of men. The first proclamation of *Revelation 14*, will now claim our attention.*TAR 18.2*

THE FIRST ANGEL

[Graphic of angel]*TAR 19.1*

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saving with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." *Verses 6, 7*.*TAR 19.2*

We call this the first angel, because it is the first of the series. See *verse 9*. John calls it "another angel," from the fact that he had previously seen an angel flying through the midst of heaven, after the fourth angel had sounded, announcing the last three trumpets, which are woe trumpets. See *Chap 8:13*. This was about the close of the sixth century. And this fact proves that the first angel of *Revelation 14*, does not belong to the apostolic age.*TAR 19.3*

We understand that this angel is the same as that brought to view in *Chap. 10*. We shall therefore briefly refer to that chapter as explanatory of *Chap. 14:6, 7*, and as furnishing an important argument respecting the time of its fulfillment. *Chap. 9* presents the first and second woes. And the prophetic period connected with the second woe, terminated with the political power of the Ottoman empire, August 11th, 1840. See Litch's Prophetic Exposition. Thus ends the ninth chapter, and the tenth opens with the descent of a mighty angel from heaven with a little book in his hand, who cries with a loud voice, as when a lion roareth, and then lifts up his hand to heaven and swears that time shall be no longer.*TAR 20.1*

This oath cannot mean duration as measured by days and years, for in *Chap. 20*, we have 1000 years measured off; and, for ought that appears to the contrary, duration will ever be measured thus. Nor can it mean probationary time, for two reasons: 1. It is certain from *verse 9*, that this announcement precedes the voice of the seventh angel, and it is in the days of the commencement of his voice that the mystery of God is finished. 2. After this oath of the angel, it is said to John, who doubtless personates the church that he must prophesy again. These reasons furnish conclusive proof

that probation has not closed when this oath is uttered. Hence we understand that this oath has reference to the prophetic periods, and that this angel with the little book open in his hand, is the same as the angel of *Chap. 14*, announcing that the hour of God's judgment has come. The little book which is open in his hand referring to the prophecy of Daniel which was to be sealed up until the time of the end. The angel of *Chap. 10*, preaches from this little book, and it is this prophecy of Daniel that contains the prophetic time on which the angel of *Chap. 14:6*, bases his proclamation, that the hour of God's judgment is come.*TAR 20.2*

This proclamation is one of pre-eminent importance. It is not a mere local judgment, but one that concerns all the inhabitants of the earth. Hence it has reference to the final judgment scene. It is the same gospel that Paul preached that is here styled the "everlasting gospel." But the great truth uttered by this angel would not have been a truth if uttered by Paul, for Paul lived at the commencement of the gospel dispensation, and this proclamation relates to its closing scenes. It seems to be the same as "this gospel of the kingdom," that our Lord presents in *Matthew 24:14*, as the sign of the end of this dispensation.*TAR 21.1*

Have we witnessed the fulfillment of this mighty proclamation? We answer that we firmly believe this proclamation has been made, and that the preaching of the immediate Advent of our Lord has been in fulfillment of this prophecy. Prior to the fall of the Ottoman Empire in 1840, it had been shown by those who were preaching the immediate Advent of Christ, that the hour, day, month, and year of Ottoman supremacy would expire the 11th of August, 1840. When the event verified the truthfulness of this calculation, the way was prepared for the Advent message to go with mighty power. The prophecies were not only unsealed, but in the providence of God, a demonstration of the truthfulness of the mode of calculation respecting the prophetic times was given to the world. Thus at the very time that the mighty angel of God was to come down with the little book open in his hand, and to cry with a loud voice, the Advent message began to be proclaimed with great power. It is the good news of the everlasting kingdom, and of the Advent of our glorious king.*TAR 21.2*

Hence it is evident that the Advent proclamation comes in at the right time in this prophecy. The declaration of this angel that the mystery of God should be finished in the days of the voice of the seventh angel, as he hath declared to his servants the prophets, presents several important facts: 1. That the angel bases his preaching upon the authority of the prophets. 2. That the finishing of the mystery of God occupies *days* at the commencement of the period of the voice of the seventh angel. And we see no reason why the days of this angel should not be years, as well as those of the fifth and sixth angels of *Chap 9:3*. That it shall be finished in the days of the voice of the seventh angel in the manner that the prophets have declared. One of them, Daniel, has told how the mystery of God should be finished at the end of the 2300 days; viz., the Sanctuary should be cleansed, which event finishes up the work of our great High Priest.*TAR 22.1*

We now present several important arguments as proof that the Advent proclamation has been in fulfillment of this prophecy. We have shown that it comes in at the right time, and have seen that it is of the proper character. We now present the fact that *it has been given to all the world*, and also the character of the evidence on which it was based.*TAR 22.2*

The extent of this proclamation then claims our attention. Has it been given to all the nations of the earth? We believe that it has. We think the following evidence justifies our faith in the fact. It has been selected with care from a variety of documents, and will, we trust, be found interesting.*TAR 23.1*

“We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, ‘*The hour of his judgment is come*.’ *Revelation 14:6, 7*. It is a sound which is to reach all nations; it is the proclamation of the everlasting gospel,’ or ‘this gospel of the kingdom.’ In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications, treating on the subject, have been sent to nearly every English and American Missionary station on the globe; to all, at least, to which we have had access:” *Advent Shield*, Vol. 1, No. 1, pp. 86, 87.*TAR 23.2*

An English writer, Mourant Brock, thus remarks: “It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German Missionaries that in Württemberg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the Second Advent. And a Christian minister from near the shores of the Caspian Sea has told me, that there is the same daily expectation among his nation. They constantly speak of it as ‘the day of consolation.’ In a little publication, entitled ‘The Millennium,’ the writer says that he understands in America about 300 ministers of the Word are thus preaching ‘this gospel of the kingdom;’ whilst in this country, he adds about 700 of the Church of England are raising the same cry.” *Advent Tracts*, Vol. ii, p. 135.*TAR 23.3*

“We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in *Revelation 14:14-16*. The history of God’s people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in *verses 6, 7*, has been preached unto every nation, kindred, tongue and people. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in ‘43, or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.” *Voice of Truth*, Jan. 1, 1845.*TAR 24.1*

“At our late Camp-meeting near the head of Consecon Lake, C. W., Bro. Perry of Darlington, remarked in his discourse, that in passing up Lake Ontario recently, he found a gentleman on the boat lately from Russia. Bro. Perry inquired of him whether the people had heard any thing in Russia, on the second coming of Christ, the end of the world in ‘43, etc. He said he had, and that the doctrine had generally been proclaimed there, but none but the poorer class of the people believed it. Similar reports have come from every quarter of the globe within a few years past; and it very conclusively shows the fulfillment of the following words of inspiration: ‘And this gospel of the kingdom shall be preached in all the world for a witness unto

all nations; and then shall the end come.' *Matthew 24:14*; *Revelation 14:6, 7*." Voice of Truth, July 16, 1845.*TAR 24.2*

"Faith in Scotland.-A young lady, lately from that country, states that in one small town in Scotland the people generally are in the church every day in the week, preparing for the coming of the Lord in 1843. They distribute what they have among them and do not dream of a failure. On this subject the *American Millenarian* some time since remarked: 'The English Churches awaking. Christians in the establishment, and in the various dissenting churches in England, Scotland, and Ireland are now aroused beyond any former example.'" *Midnight Cry*, Nov. 30, 1842.*TAR 25.1*

F. G. Brown writes thus: "During our Conference [New Bedford, Mass.] we were favored among other good brethren whom we love, with the presence of Bro. Hutchinson of Montreal, Editor of the *Voice of Elijah*. His powerful presentation of scripture truth, and his brief recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many an eye. Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Novia Scotia New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, etc. etc."-*Midnight Cry*, Feb. 15, 1844.*TAR 25.2*

"We learn from a letter received from James Perrin, who is captain of a canal boat, running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was led to an examination and a belief of the truth of the Lord's speedy coming, which was first by hearing a minister denouncing it, he relates some interesting facts in reference to some emigrants from Norway, who took passage with him from Albany to Buffalo. He says: 'Three of the number could speak English. I spoke to them concerning the coming of Christ this year, and asked them if they had heard anything on the subject in their own country. They asked if it was Mr. Miller's prophecy. I told them it was so called. They then said

that almost every paper among them, last Fall and Winter had more or less to say on the subject. I then showed them the chart I have on board. The moment they saw it, they said they had seen it in their own country.' To what an astonishing extent has this unutterable subject spread, and with what rapidity. Has not '*this gospel of the kingdom*' of heaven at hand been well-nigh preached all over the world, as a witness."-*Midnight Cry*, Sept. 21, 1843.*TAR 26.1*

J. W. Bonham remarks: "On my passage to London, I distributed among the passengers several Second Advent papers and publications. Some of Bro. Litch's German tracts I sent to Holland; some copies of the *Midnight Cry* I sent to Van Diemen's Land, and others to different parts of England, by persons who were going on visits to their friends. Several copies of the *Cry* I sent to Norfolk, which were the means of causing the subject of the Advent to be agitated previous to its being visited by Brethren Winter and Burgess.... I was often much cheered by receiving letters from the brethren who were laboring in the country, with heart cheering intelligence of the progress of the Advent cause. In some places as many as 5000 or 6000 persons were assembled to hear on this all-important subject, some of whom embraced the truth with joy. I was also much cheered by receiving letters, stating that much good had resulted from reading the letters and papers which I had sent to England. One copy of the *Cry*, containing Bro. Storrs' lectures on the visions of Daniel, was taken to India, and another found its way into one of the Theological Institutions in Bristol and the inmates declared that it threw considerable light on many parts of scripture, which before were considered as wrapped up in mystery."-*Midnight Cry*, Nov. 28, 1844.*TAR 26.2*

"As early as 1842, Second Advent publications had been sent to every missionary station in Europe, Asia, Africa and America, both sides of the Rocky Mountains. Joseph Wolfe, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the East, from 1831 to 1834, and preached this doctrine. He had free conversation with the missionaries, and also with the Jewish and Mahommedan priests. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish

missionary in Tartary, to whom the question was put by a Tartar priest, When Christ would come the second time? And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked, 'that he thought every body might know that, who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about A. D. 1844. The missionary wrote home a statement of the facts, which were published in the *Irish Magazine* in 1821. The commanders of our vessels and the sailors, tell us they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."-*Pinney's Exposition* of *Matthew 24, 8, 9*.*TAR 27.1*

"A young man in this city, [Philadelphia,] who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the *Pacific* and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry. 'We can do nothing against the truth, but for the truth.' The whale ship William C. Neyl, of New London, Ct., fell in with a New Bedford ship, some time in the month of February, off Cocas island. The crew of the New London ship received from the New Bedford vessel the news from the United States. Among many other things they were told that 'Miller predicted the end of the world on the 23rd of April.' They were on their homeward voyage, and the latter part of March they put into the port of Talcahuano, on the coast of Chile.' It was a Spanish Catholic settlement. But when they arrived, they learned the same story had been circulated there, which had met them on the ocean. They were in port on the 23rd of April. When the day arrived the whole community were in a state of consternation; and during a dreadful thunder-storm, which occurred that day, they were in momentary expectation of the coming of Christ. Mr. Wardwell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the *New York Sun* has given light to the world, and sent it to the regions and places we could not have reached.*TAR 28.1*

"But it will be asked, 'If the news that such a truth is preached, is a

sufficient proclamation to fulfill the prophecy? *Revelation 14:6, 7*; *Matthew 24:14*. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from *Acts 19:8-10*, where Paul preached or taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world."-The Signs of the Times, November 15, 1843.*TAR 29.1*

"How the Lord works-A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, 40 days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen, that received the truth gladly, and embraced it with all their hearts."-The Signs of the Times, February 14, 1844. "The subject of an English mission having been agitated, an impression has obtained among some that the 'Cry' had not been effectually made in that country. But we are assured from writings of distinguished clergymen and laymen, which we have received from that country, that the cry has been faithfully made in England, Scotland and Ireland, and also on the Continent"The Signs of the Times, November 15, 1843.*TAR 29.2*

R. Hutchinson writes: "I send about 1500 copies of the *Voice of Elijah*, [an Advent paper,] to Europe every fortnight, besides what I scatter over the Provinces. This I have done regularly for the last four or five months. The result eternity will unfold."-*Midnight Cry*, Oct 5, 1843.*TAR 30.1*

"*Smyrna, Turkey in Asia, Sept*. 25*th*, 1841.*TAR 30.2*

"Messrs. Himes and Litch, Dear Sirs: Agreeable to my promise I write you this from my first place of landing in the East. I found every thing perfectly quiet in this part of the world: the news from Syria pacific, and a concurrent belief amongst the Christians with whom I had concern, in the doctrine of the Second Advent. I lost no time in forwarding to the Rev. H. G. O. Dwight, missionary at Constantinople, a copy of Mr. Wm. Miller's book, also of Mr. J.

Litch's Address. I have also delivered a copy of each to the Rev. D. Temple, at the head of the American mission here, a very good and efficient divine; the same to the Rev. Mr. Reed, and likewise to the Rev. Mr. Calhoun, both missionaries at this station. I have also transmitted a copy of each to the Rev. Mr. Holliday, successor to the Rev. Justin Perkins, principal missionary at Oroomiah, Persia, and presented the like to the worthy Consul of the United States at this port, who having read of Mr. Miller's lecturing on the subject, expressed an interest in the publications. On its becoming known that I had these books for distribution in the East, such was the eagerness to read them, that I was obliged to furnish three for the use of the barque *Emma Hadora* the vessel I came out in, and which in consequence of particular respect, I could not refuse. The remainder will be distributed at Beyrout and Jerusalem. These will be strictly conferred on missionaries at those stations, and such others as they may point out. J. A."*TAR 30.3*

The Signs of the Times, January 15, 1842.*TAR 31.1*

"Light Houses.-A friend of ours, Capt. H., has just returned from a long tour, in visiting the principal light houses in the U. S., to supply them with oil. Before he left Boston on his way south, he took a good stock of light from our office. And he has thereby scattered the light along the entire coast. We trust many a weary voyager, by this light, will be guided into the port of life."-The Signs of the Times, March 15, 1842.*TAR 31.2*

"Many supposed the wars of Napoleon were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called. But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of Christ's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work, under the anonymous signature of Ben Ezra. His work fell into the hands of Edward Irving, the celebrated and eloquent advocate of the doctrine of the pre-millennial Advent of Christ. It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy. He first translated Ben Ezra, and subsequently wrote and published several valuable works on the subject. For a time the excitement on

the subject in England under his labors, was as intense as it subsequently was in this country, under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder at the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers of all denominations, caught the theme and joined to spread it abroad.*TAR 31.3*

"Nor has the influence of Rev. Joseph Wolfe been unfelt. He has visited and proclaimed 'the gospel of the kingdom,' in the four quarters of the globe, to Protestants, Catholics, Mahommedans, Jews and Pagans. The seed thus sown will not be lost. A work similar to that of Ben Ezra in Spain, appeared in Germany, the production of Bengel. This, by the evangelical portion of the German people, is esteemed as a standard work on prophecy. It has been widely circulated and read as far as the German language extends throughout continental Europe. It was from this source the Russian Milkeaters, of whom an account was given in the *Advent Herald* a few years since, obtained their information on the speedy Second Advent of Christ.*TAR 32.1*

The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea upon the wings of all winds."-Lecture on *Matthew 24:14*, by J. Litch. *Advent Herald*, Nov. 23, 1850.*TAR 32.2*

"A letter from Port au Prince, Hayti, states that some of the enterprising men in that island are much interested in the doctrine of the Second Advent."-The Signs of the Times, January 18, 1842.*TAR 33.1*

"'Midnight cry' is the watchmen, or some of them, who by the word of God discover the time as revealed and immediately give the warning voice, "Behold the bridegroom cometh; go ye out to meet

him.' This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time-Wolfe, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps, and be found ready?"-*Miller's Lectures*, p. 238.*TAR 33.2*

"Hence, the propriety of the cry of the three angels in *Revelation 14*, beginning *verses 6, 7*: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation,' etc.*TAR 33.3*

"That there has been such an enunciation made to the world that the hour of his judgment is come, this generation cannot deny. It has gone to the four winds of heaven."-*Litch's Restitution*, p. 152.*TAR 33.4*

"Important Testimony.-Joseph Wolfe, D. D. gives some singular testimony to the widely diffused doctrine of the Lord's second coming. The work in which it is found is styled,' Dr. Wolfe's Mission to Bokhara.' He traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen he saw a book which he mentions thus:*TAR 34.1*

"'*The Arabs* of this place have a book called Seera, which treats of the *second coming of Christ, and his reign in glory*!'*TAR 34.2*

"Surely our learned mis-called 'divines' should know as much of the second coming of Christ as the Arabs! In Yemen, he spent six days with the Rechabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Tarim in Hadhramaut, *who expect in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven*.'*TAR 34.3*

In Bokhara the Jews called on Mr. Wolfe. They asked him to sing an Hebrew melody. He sang in a plaintive strain the 137th Psalm.*TAR 34.4*

“By the waters of Babylon we sat down, And wept when we remembered Zion,” etc.*TAR 34.5*

Then, they together, sang “the hymn of the Jews in Turkestan.”*TAR 34.6*

“The King our Messiah shall come,
The mighty of the mighty is He.
The King, the King, the King our Messiah shall come,
The Blessed of the blessed is He.
The King, the King, our Messiah,
The Great One of the great is He.”*TAR 34.7*

Surely no one will charge these children of the dispersion, now scattered through the wilds of Central Asia, with the imaginary guilt of Millerism” *Advent Harbinger*, April 6, 1850.*TAR 35.1*

It is evident therefore, that the preaching of the gospel of the kingdom has been heard over the whole world. The sign of the end of this age has appeared. The kingdom of heaven is at hand; the hour of his judgment is come. None can deny that this world-wide warning of impending judgment has been given. The nature of the evidence adduced in its support now claims our attention, as furnishing the most conclusive testimony that it was a message from heaven.*TAR 35.2*

All the great outlines of the world’s prophetic history were shown to be complete in the present generation. The great prophetic chain of *Daniel 2*, also that of *Daniel 7, and 8, and 11, and 12*, was shown to be just accomplished. The same was true of our Lord’s prophetic description of the gospel dispensation. *Matthew 24*; *Mark 13*; *Luke 21*. The prophetic periods of *Daniel 7*; *8*; *9*, *12*: *Revelation 11*; *12*; *13*, were shown to harmonize with, and to unitedly sustain, this great proclamation. The signs in the heavens, and upon the earth and sea, in the church, and among the nations, with one voice bore witness to the warning which God addressed to the human family. *Joel 2:30, 31*; *Matthew 24:29-31*; *Mark 13:24-26*; *Luke 21:25-36*; *2 Timothy 3*; *2 Peter 3*; *Revelation 6:7*. And besides the mighty array of evidence on which this warning was based, the great outpouring of the Holy Spirit in connection with this proclamation set the seal of heaven to its truth.*TAR 35.3*

The warning of John the Baptist, which was to prepare the way for the First Advent of our Lord, was of short duration, limited in its extent, and sustained by hardly a tenth part of the prophetic testimony that supports the proclamation of his speedy Second Advent. John had not the aid of the press to disseminate his proclamation, nor the facility of Nahum's chariots; he was a humble man dressed in camel's hair, and he performed no miracles. If the Pharisees and lawyers rejected the counsel of God against themselves in not being baptized of John, how great must be the guilt of those who reject the warning sent by God to prepare the way of the Second Advent?*TAR 36.1*

But those were disappointed who expected the Lord in 1843 and 1844. This fact is with many a sufficient reason for rejecting all the testimony in this case. We acknowledge the disappointment, but cannot acknowledge that this furnishes a just reason for denying the hand of God in this work. The Jewish church were disappointed, when, at the close of the work of John the Baptist, Jesus presented himself as the promised Messiah. And his trusting disciples were most sadly disappointed when he whom they expected to deliver Israel was by wicked hands taken and slain. And after his resurrection when they expected him to restore again the kingdom to Israel, they could not but be disappointed when they understood that he was going away to his Father, and that they were to be left for a long season to the tribulation and anguish of the way. But disappointment does not prove that God has no hand in the guidance of his people. It should lead them to correct their errors, but it should not lead them to cast away their confidence in God. It was because the children of Israel were disappointed in the wilderness that they so often denied divine guidance. They are set forth as an admonition to us, that we should not fall after the same example of unbelief.*TAR 36.2*

But it must be apparent to every student of the Scriptures, that the angel who proclaims the hour of God's judgment come, does not give the latest message of mercy. *Revelation 14* presents two other and later proclamations, before the close of human probation. This fact alone is sufficient to prove that the coming of the Lord does not take place at the close of the first angel's proclamation. The same thing may also be seen in the fact that after the angel of *Chap. 10*,

has sworn that time shall be no longer, another work of prophesying before many people and nations is announced. Hence we understand that the first angel preaches the hour of God's judgment come; that is, preaches the termination of the prophetic periods; and that this is the time which he swears shall be no longer. *TAR 37.1*

The great period of 2300 days which was the most important period in marking the definite time in that proclamation, extends to the cleansing of the Sanctuary. That the cleansing of the Sanctuary is not the cleansing of any part of the earth, but that it is the last work of our great High Priest in the heavenly tabernacle, before his Advent to the earth, has been clearly shown. See the works on the Sanctuary, published at the *Advent Review* Office. And we understand that it is while the work of cleansing the Sanctuary takes place that the latest message of mercy is proclaimed. Thus it will be seen that the prophetic periods, and the proclamation which is based upon them, do not extend to the coming of the Lord. *TAR 37.2*

THE SECOND ANGEL

[Graphic of angel]*TAR 38.1*

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." *Verse 8*.*TAR 38.2*

The first important inquiry relates to the time when this proclamation is to be made. As this angel follows the one who proclaims the hour of God's judgment, it is evident that this proclamation is the next event in order. And as it has been shown that the proclamation of the hour of God's judgment is addressed to those who live in the last days, it is certain that the second message belongs to the same time, and that it was not fulfilled centuries in the past. And the fact that at the time when this proclamation of the fall of Babylon is made the plagues and utter destruction of Babylon, which come under the seventh vial, are then immediately impending, is also conclusive proof that this proclamation belongs to the last days. *Revelation 18:1-10*; *16:17-21*. We conclude therefore that the generation that shall be alive when the plagues are poured out on Babylon, is the one to whom the second angel's message is addressed.*TAR 38.3*

Our next inquiry relates to the meaning of the term Babylon. What is designated by the word Babylon in the book of Revelation?*TAR 39.1*

The word Babylon signifies confusion, and is derived from Babel, the place where God confounded the inhabitants of the earth in their impious attempt to build a tower to heaven. *Genesis 11:9*, margin; *10:10*, margin. This word, being the chosen term of the Holy Spirit to designate "that mighty city," which is so prominently noticed in the book of Revelation, was doubtless selected with especial reference to its signification and to the circumstances that originated the word. That Babylon does not comprise the whole wicked world, and that it does not consist of some one literal city, but that it is composed of professed worshipers of God, we think can be clearly shown. This is not an abstract question, but is eminently practical, and is intimately connected with our duty

towards God. *TAR 39.2*

BABYLON IS NOT THE WHOLE WICKED WORLD

Revelation 17 represents Babylon by the symbol of a woman seated on a scarlet-colored beast. If therefore the woman Babylon represents the whole of this fallen world, the entire empire of the Devil, what does the beast represent upon which the woman is seated? Is it not a fact that the beast represents the fourth empire of our earth in its Papal form? And, that being the case, is it not a certainty that Babylon does not include the whole wicked world? That the beast and the woman are two distinct symbols, is evident from *verse 7*.*TAR 40.1*

The same chapter represents the unlawful connection of Babylon with the kings of the earth, and that she has made the inhabitants of the earth drunken. She is also represented as that great city, that reigneth over the kings of the earth. Babylon is therefore distinct from the kings of the earth, and does not include all the wicked of the earth.*TAR 40.2*

It is also stated that this great harlot sat upon many waters. In the explanation it is stated that these waters are peoples and multitudes and nations and tongues. *Revelation 17:1, 15*. Certainly we should not confound the harlot with the waters or nations upon which she is said to sit. Further when Babylon is destroyed, thrown down as a millstone is cast into the mighty deep, and utterly burned with fire, the kings of the earth, the merchants, the sailors, etc., are still spared and mourn and lament over her. It is plain therefore that the utter destruction of Babylon is not the destruction of those wicked men who have lived in iniquity with her. Hence it follows that Babylon does not comprise the whole wicked world.*TAR 40.3*

BABYLON NOT THE CITY OF ROME

As some have strongly advocated the view that Rome is the Babylon of the book of Revelation, we will examine the reasons that are adduced in support of this view. The argument stands thus: The angel told John that the woman which he had seen was the great city which reigneth over the kings of the earth. And that the seven heads of the beast are seven mountains upon which the woman sitteth. This explanation of "the mystery of the woman," is regarded as decisive testimony that Rome is the Babylon of the book of Revelation. To the foregoing reasons some add the statement that a woman is used in every other instance in the book of Revelation as the symbol of a literal city, and consequently must mean a literal city in this case. But we are compelled to dissent from this view, by the following reasons.*TAR 41.1*

The grand principle assumed by the foregoing view is this: the interpretation of a symbol must always be literal, and can never consist in the substitution of one symbol for another. Hence the interpretation of the woman as a city, and of the heads of the beast as mountains upon which the woman sitteth, must be literal. That there are exceptions to this rule, and that the case in question furnishes a manifest exception, we will now show. In *Revelation 11:3*, the two witnesses are introduced. The next verse is an explanation of what is meant by the two witnesses: "These are the two olive trees, and the two candlesticks standing before the God of the earth." There can be no question that in this case the explanation of the symbol consists in the substitution of other symbols. In other words, the explanation consists in transferring the meaning to other symbols which are elsewhere clearly explained.*TAR 41.2*

That this is the case in *Revelation 17*, we will now show. The angel introduces his explanation of the heads by saying, "Here is the mind which hath wisdom;" plainly implying that wisdom was needed in order to understand what he was there communicating. With the fact before us that in *Revelation 11* the explanation consists in substituting one symbol for another, and with the caution of the angel as he gives the explanation in this case, let us consider what he utters.*TAR 42.1*

“The seven heads are seven mountains, on which the woman sitteth.” “The woman which thou sawest is that great city, which reigneth over the kings of the earth.” *Verses 9, 18*. The wisdom which is needed to rightly comprehend the words of the angel, would doubtless lead us to compare the different instances in which the same facts are referred to in the book of Revelation. If we do this, the following points will appear. *TAR 42.2*

1 . *Chap. 13* informs us that one of these seven heads was wounded unto death, and that this deadly wound was healed. Or, as the same fact is stated again, it had a wound by a sword and did live. Now it would be supreme folly to assert this of a literal mountain. Hence the heads are not mountains of earth. *TAR 42.3*

2. Each of the seven heads is represented with a crown upon it in *Chap. 12*, even as each of the ten horns are thus represented in *Chap. 13*. Each of the heads must therefore represent a kingdom or government, even as the horns represent governments, or else we must understand that each of the seven hills of Rome is represented in this prophecy with a crown upon it! And the lion’s mouth of this beast would be a singular feature indeed, if joined to a mountain of earth! The ten horns upon the head of this beast are not set in mountains of earth. *TAR 42.4*

3. It is evident that the seven heads are successive (that is, the beast has but one head at a time) in distinction from the ten horns which are cotemporary. But the seven hills of Rome are not successive; for it cannot be said of them, “five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.” The beast itself is the eighth, and is of the seven, which proves that the beast is a literal mountain, or that the heads are not. *TAR 43.1*

4. The heads of the beast must, according to *Daniel 7:6*, compared with *Daniel 8:8, 22*, be explained as kingdoms or governments. Mountains, according to *Daniel 2:35, 44*; *Jeremiah 51:25*, denote kingdoms. But the version of Prof. Whiting, which is a literal translation of the text, removes all obscurity from *Revelation 17:9, 10*. “The seven heads are seven mountains on which the woman sitteth, and they are seven kings.” Thus it will be seen that the angel

represents the heads as mountains, and then explains the mountains to be seven successive kings. Thus we see that the angel transferred the meaning from one symbol to another, and then gave the explanation of the second symbol. *TAR 43.2*

Having proved that the mountains are not literal, but symbolic, it follows that the woman which sitteth upon them cannot represent a literal city. For a literal city cannot sit upon symbolic mountains. Hence it appears that the angel transfers the meaning from one symbol to another, as in *verses 9, 10*; *Chap 11:4*. And it is certain that the woman of *Chap. 12*, represents the church, and not a literal city. Hence it is a mistaken idea that a woman in the book of Revelation, as a symbol, always represents a literal city. *TAR 44.1*

Another evidence that the city of Rome is not the Babylon of the Apocalypse, is found in the following important fact. Rome was and is “the seat of the beast;” therefore the city of Rome cannot be the woman seated upon the beast. For Rome cannot be both the seat of the beast and the woman that sits upon the beast. Lest any should deny that Rome is the seat of the beast, we will prove that point from the New Testament. The seat of the beast is the same that had been the seat of the dragon. *Revelation 13:2*. This dragon is the power that ruled the world at the time of our Saviour’s birth. *Revelation 12*. Consequently it is imperial Rome. The seat of the imperial power, the throne of the Cæsars, was at Rome in Italy. *Luke 2:1*; *Acts 25:10-12, 21*; compared with *16:32*; *27:1, 24*; *28:14-16*. The fact being established that Rome is the seat of the beast, it follows that Rome is not the woman Babylon seated upon that beast. *TAR 44.2*

The fact that Rome is not the Babylon of the Apocalypse, may also be demonstrated from *Revelation 16*. The fifth vial is poured out upon the seat of the beast, which we have shown to be Rome. But the great city Babylon does not receive her cup of wrath until the seventh vial is poured out. *Verses 10, 11, 17-19*. Then Babylon and Rome are not the same. *TAR 44.3*

Were Babylon a literal city, but few of the people of God at most could be found in it, and but a portion of any class of the wicked. So that almost all of every class of men would in that case be outside

of the Babylon of Revelation. But it is very evident that at the time of the cry, “Come out of her my people,” the people of God as a body are in that great city. It is also worthy of notice that if Babylon is a literal city it must be a place of the greatest commercial importance; for in *Revelation 18*, it is represented as the great center of commerce; and its destruction causes universal mourning among the merchants and sailors of the world. It is certain that Rome is as far from being a commercial city as any one upon the globe. And the destruction of Rome would not in the smallest degree affect commercial business. Nor could the sailors and shipmasters of the earth lament over her, saying, “What city is like unto this great city!” For New York or London is equal to a great number of such as Rome in commercial importance. And indeed there is not a city upon the globe whose destruction would cause all commerce to cease, and all the sailors and merchants of the earth to mourn. These arguments we think demonstrate that Rome is not the Babylon of the Apocalypse.*TAR 45.1*

BABYLON A SYMBOL OF THE PROFESSED CHURCH UNITED TO THE WORLD

Babylon is the name of the symbolic harlot which was seen by John. A woman is the symbol of a church. *Revelation 12*. A harlot is the symbol of a corrupt church. *Ezekiel 16*. It is evident that the woman in *Revelation 17*, should be interpreted in the same manner as the one in *Chap. 12*. As that symbol undoubtedly represents the true church (though spoken of as a woman and her. seed) so the harlot and her daughters [*Revelation 18:5*; *2:20-23*] are doubtless the entire corrupt church. We understand therefore, that Babylon is not limited to a single ecclesiastical body; but that its very name renders it necessary that it should be composed of many.*TAR 46.1*

If the harlot to whom the kings of the earth have unlawfully united themselves, symbolizes only the church of Rome, it follows that many of the wicked powers of earth are quite free from this sin. The Greek church is the established church of Russia and Greece; the Lutheran church is the established church of Prussia, Holland, Sweden, Norway, and a part of the smaller German States; a part of the Swiss Cantons have Calvinism as their established religion; England has Episcopacy for her state religion; Scotland has Presbyterianism for hers; and Armenia and Nestoria have their established religions, and zealously oppose dissenters. The United States disclaim a national religion, and yet nearly all her religious bodies are incorporated by the State. Babylon has made all the nations drunken with her wine; it can therefore symbolize nothing less than the universal worldly church.*TAR 46.2*

It will be seen therefore, that we do not exclusively apply the prophecy respecting Babylon to any one of the corrupt bodies which have existed, or which now exist. In this great city of confusion we understand that the corrupt Papal and Greek churches occupy a large space, and act an important part. War, slavery, conformity to the world, pride, intemperance, politics and the like, identify with sad and faithful accuracy, the great body of the Protestant churches, as an important constituent part of this great Babylon.*TAR 47.1*

In the days of the Papal church, Babylon slew a vast multitude of

the saints of God. Nor has the Protestant church since its rise been free from such acts, whenever it has possessed the power to perform them. The Protestants of Geneva, with John Calvin at their head, burned Michael Servetus, a man who had barely escaped the same fate at the hands of the Popish inquisition. They did this for the same reason that the Papists do the like; that is, they did it for a difference of opinion, and because they had the power to do it. Witness also the long continued oppression which the church of England was able to maintain toward all dissenters. Even the Puritan fathers of New England, themselves fugitives from the wicked oppression of the church of England, could not forbear to hang the Quakers, and to whip and imprison the Baptists; In all these cases the civil arm was under the control of these professed worshipers of Jehovah, and they could not forbear to use it.*TAR 47.2*

The Protestant church at the present time holds many hundred thousand slaves. Nor is the fact to be disguised, that the professed church is now the right arm of the slave power. This great fact identifies the Protestant church as a part of Babylon, with absolute certainty. *Revelation 18:13*. Take another fact. Christ forbade his people to lay up treasure on earth. *Matthew 6:19*. But the church at the present day, as a body, exhibits greater eagerness in the pursuit of wealth, and in the acquisition of Babylonish treasures, [*Revelation 18:11-14*,] than even worldlings themselves. Consider the following also. In exposing the corruption of the Babylonish church of his time, Christ warned his own people to beware of the like abominations. “But be not ye called Rabbi,” says Christ, that is, Master or Doctor; “for one is your Master, even Christ; and all ye are brethren.” *Matthew 23:8*. Apparently to imitate the Romish church, Protestants call their ministers, Reverend. This word which is used only once in the Scriptures, is there applied to God. *Psalm 111:9*. If it is a sin for the church to call her ministers Rabbi, or Master, how much greater one must it be for her to apply to them the title of Reverend which belongs to God alone! Not content with this, some of these professed servants of Jesus Christ become Right Reverend, and Very Reverend. And not a few of them become Doctors of Divinity, so great is their proficiency in the doctrines of Christ*TAR 48.1*

The New Testament speaks in the most decisive manner respecting plainness of dress. But the majority of the professed church, at the present time, walk in all the fashionable follies of life. They are arrayed in all the gaudy attire of Babylonian merchandise. The merchants of Babylon are the great men of the earth. In the fold of the nominal church is to be found a large portion of the lawyers, doctors, politicians and great men of the world. To succeed in business, to become honorable in society, or to rise to high offices in the nation, it is very important to make a profession of religion, and to have a good and regular standing in the church. This is most abominable in the sight of God, and yet it is very apparent that the church joyfully welcomes such members, because it will make the body more honorable. *TAR 48.2*

It may be said that even corrupt Protestants should not be joined with Romanists as forming the great city Babylon; that Romanists claim infallibility, which Protestants never yet have done. We answer that in this, the difference exists only in name. To speak in the language of their several pretensions, Romanists never *can* err; Protestants never do err. If Romanists claim infallibility in *advance* for the decrees and ordinances of their church, it is also true that Protestant bodies never *afterward* acknowledge wherein their churches or their councils have been in error. So that Protestant churches have all the advantages of infallibility, and leave to the Romanists all the odium of claiming it. *TAR 49.1*

Babylon is represented as trafficking in the souls of men. Look at the church of England. There the vacant parishes are set up for sale, and the highest bidder becomes the possessor of its revenue, and the pastor of its people! To come nearer home let us look at the various religious denominations in every place where they have sufficient wealth and strength to become popular. They must erect a splendid house of worship, and furnish it in the most expensive style; and the members of the church must dress in all the fashion and pride of life. Then they must have an eloquent man to preach smooth things to fashionable ears. That church which can outdo the other in these particulars, will succeed in securing the fashionable sinners of the place as permanent members of the congregation. Whatever name this is called by, it matters not; the real truth is this: the hearers are to pay a round sum of money, and the preacher in

return strews*TAR 49.2*

“The path that leads to hell, with tempting flowers, And in the ear of sinners, as they take The way of death, he whispers peace.”*TAR 50.1*

The word Babylon, as we have seen, signifies confusion, and comes from Babel, the place where men, in their impious attempt to build a tower that should reach unto heaven, had their language confounded. *Genesis 11*. The church should be one. This was the will of Christ. Witness his intercession with the Father as recorded in *John 17*. He prays that his disciples may be one as he and the Father are one; for this would cause the world to believe in Christ. Since the great apostasy, the majority of his professed followers have busied themselves in attempting to climb up to heaven some other way. They have been confounded in the attempt, and scattered abroad upon the face of the earth, with creeds as discordant as the languages of those who were dispersed at the ancient tower. The Holy Spirit uses the word Babylon on account of its signification, and it is a most appropriate designation for the great city of confusion to which it is applied.*TAR 50.2*

The church was represented as a chaste virgin espoused to Christ. *1 Corinthians 11:2*. She became a harlot by seeking the friendship of the world. *James 4:4*. It was this unlawful connection with the kings of the earth that constituted her the great harlot of the Apocalypse. *Revelation 17*. The Jewish church which was represented as espoused to the Lord, [*Jeremiah 2*; *Jeremiah 3*; *Jeremiah 31:32*,] became an harlot in the same manner. *Ezekiel 16*. Even the term Sodom, which in *Revelation 11*, is applied to “the great city,” is in *Isaiah 1*, applied to the Jewish church thus apostatized from God. The fact that Babylon is distinct from, though unlawfully united with, the kings of the earth, is positive proof that Babylon is not the civil power. The fact that the people of God are in her just before her overthrow, proves that she is a professedly religious body. We think it must be apparent therefore, that the woman, Babylon of *Revelation 17*, symbolizes the professed church unlawfully united to the world.*TAR 51.1*

THE FALL OF BABYLON

What constitutes the fall of Babylon? Those who contend that the Babylon of Revelation is the city of Rome, answer that the fall of Babylon is the burning of Rome; while those who make Babylon a symbol of the church of Rome only, answer that this fall is the loss of her civil power-the fall of the woman from the beast. We dissent from both these positions, believing that the fall of Babylon is a moral fall, and that it denotes her rejection as a body, by God. That the fall of Babylon is not the burning of Rome appears from the following facts: *TAR 51.2*

1. The cry "Come out of her my people," is made after the announcement that she has fallen. *Revelation 18:2, 4*. It is therefore evident that Babylon exists after her fall, and that the people of God are still in her midst. Hence it is evident that her fall is distinct from her destruction. *TAR 52.1*

2. When it is said, "Come out of her my people," it is added as a reason, "that ye be not partakers of her sins, and that ye receive not of her plagues." Her fall had taken place; but she still existed to sin against God, and her plagues were yet future; therefore her fall and her destruction were events entirely distinct. *TAR 52.2*

3. When her plagues are named in *verse 8*, they are said to be death, mourning and famine, and utter destruction by fire. Her plagues were yet future at the time of her fall; consequently her fall is not her destruction by fire. Between those two events the people of God make their escape from her. *TAR 52.3*

4. The burning of Rome would not cause that city to become the hold of foul spirits and the cage of every unclean and hateful bird. Indeed, the only effectual cleansing that wicked city will ever receive will be by fire. These facts clearly evince that the fall of Babylon is not the burning of Rome. Beside this, we have clearly proved that Rome is not the Babylon of the Apocalypse, which is sufficient of itself on this point. *TAR 52.4*

That the fall of Babylon is not the loss of civil power by the Papal church, the following facts clearly prove: *TAR 52.5*

1. This would make the angel say, Babylon is fallen, that is, has lost her civil power, because she made all nations drink of her wine. Such a statement would be false; for it was by this very means that she obtained her power.*TAR 53.1*

2. Babylon becomes the hold of every foul spirit and the cage of every unclean and hateful bird in consequence of her fall. *Revelation 18:1, 2*. It would be perfectly absurd to represent this as the consequence of her loss of civil power.*TAR 53.2*

3. But the greatest absurdity appears in this fact, that it makes *Revelation 18:1-4* utter a sentiment like this: Babylon has lost her civil power; therefore come out of her my people.*TAR 53.3*

We understand that the fall of Babylon is her rejection by God. That the Holy Spirit leaves her in consequence of her alienation from God and union with the world, and that thus she is left to the spirit of Devils. As an illustration we will refer to the fall of the Jewish church, the harlot of *Ezekiel 16*. This fall is distinctly stated in *Romans 11*. Its particulars may be gathered from *Matthew 21:43*; *23*; *12:43-45*. That fall was her rejection by God; her destruction was deferred for a considerable period.*TAR 53.4*

1. The nature of the reasons assigned for the fall of Babylon proves that it is a moral fall. For it is because she has made the nations drunk with her wine. In other words, it is her wickedness that has caused God to reject her.*TAR 53.5*

2. The consequences of her fall, testify that that fall is her rejection by God, and not her destruction. For her fall causes her to become the hold of foul spirits, and the cage of unclean and hateful birds. This shows that God has given her up to strong delusions. For this reason it is that the voice from heaven cries, “Come out of her my people.”*TAR 53.6*

The cause of the fall of Babylon is thus stated: “she made all nations drink of the wine of the wrath of her fornication.” Her fornication was her unlawful union with the kings of the earth. The wine of this, is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to, viz., false doctrine. This harlot, in consequence of her unlawful

union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice:*TAR 54.1*

1. The doctrine of the natural immortality of the soul. This was derived from the Pagan mythology, and was introduced into the church by means of distinguished converts from Paganism, who became “fathers of the church.” This doctrine makes man’s last foe, death, the gate to endless joy, and leaves the resurrection as a thing of minor importance. It is the foundation of modern spiritualism.*TAR 54.2*

2. The doctrine of the Trinity which was established in the church by the council of Nice, a. d. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.*TAR 54.3*

3. The corruption of the ordinance of baptism. Burial in baptism is the divinely authorized memorial of our Lord’s burial and resurrection. This has been changed to sprinkling, or pouring, the fitting memorial of but one thing, viz., the folly and presumption of man.*TAR 55.1*

4. The change of the fourth commandment. The pagan festival of Sunday has been substituted by the church for the Rest day of the Lord. The Bible plainly teaches that the sanctified Rest day of the Lord, is the divinely authorized memorial of the rest of Jehovah from the work of creation. But the church has changed this to the first day of the week, to make it a memorial of our Lord’s resurrection, in the place of baptism, which has been changed to sprinkling.*TAR 55.2*

5. The doctrine of a thousand years of peace and prosperity before the coming of the Lord. This doctrine will probably prove the ruin of as many souls as any heresy that ever cursed the church.*TAR 55.3*

6. The doctrine of the saint’s inheritance beyond the bounds of time and space. For this fable, multitudes have turned from the scriptural

view of the everlasting kingdom in the new earth.*TAR 55.4*

7. The spiritual Second Advent. It is well known that the great majority of religious teachers and commentators of the present time openly advocate the view that Christ's second advent, as brought to view in *Matthew 24*, took place at the destruction of Jerusalem; and also that he comes the second time whenever any person dies.*TAR 55.5*

8 The right to hold human beings in bondage and to buy and sell them, is now made out in the most confident manner from the Old and New Testaments, by the leading doctors of divinity of most denominations; and some of the most distinguished and skillful are able to make out this from the golden rule. The professed church to a fearful extent, is the right arm of the slave power, and our own nation is a perfect illustration on the subject of slavery, of a nation drunken with the wine of Babylon. That most infamous law, "the fugitive slave bill," was vindicated by our most distinguished doctors of divinity as a righteous measure.*TAR 56.1*

9. Finally, the lowering of the standard of godliness to the dust. This has been carried so far that the multitudes are made to believe that "every one that saith, Lord, Lord, shall enter into the kingdom of heaven." In proof of this I might appeal to almost every tomb stone or funeral discourse.*TAR 56.2*

God appointed the church to be the light of the world, and at the same time ordained that his Word should be the light of the church. But when the church becomes unfaithful to her trust, and corrupts the pure doctrines of the gospel, as a natural consequence the world becomes intoxicated with her false doctrine. That the nations of the earth are in such a condition at the present time is too obvious to be denied. The world is intoxicated in the pursuit of riches and honor, but the sin lies at the door of the church; for the church sanctions what the Lord strictly forbade, and she sets the example to the world. If the church had not intoxicated the world with the wine of her false doctrines, the plain truths of the Bible would powerfully move the public mind. But the world seems hopelessly drunken with the wine of Babylon.*TAR 56.3*

At the time of the first angel's message, the people of God were in

Babylon; for the announcement of the fall of Babylon, and the cry "Come out of her my people," is made after the first proclamation has been heard. Here also we have a most decisive testimony that Babylon includes Protestant as well as Catholic churches. It is certain that the people of God at the time of the preaching of the hour of his judgment were in all the popular churches. And this fact is a most striking testimony as to what constitutes the great city of confusion. In a word, Paul has well described the Babylon of the Apocalypse, and the duty of the people of God with reference to it, in *2 Timothy 3:1-5*. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: *from such turn away*." Who would dare to limit this description to the Catholic church?*TAR 57.1*

The preaching of the hour of God's judgment, and the immediate coming of the Lord, was at once the test of the church, and the means by which she might have been healed. It was the test of the church in that it showed that her heart was with the world, and not with her Lord. For when the evidences of his immediate Advent were set before her, she rejected the tidings with scorn, and cleaved still closer unto the world. But it might have been the means of healing her. Had she received it, what a work would it have wrought for her! Her unscriptural hope of a temporal reign, her false view of the Second Advent, her unrighteous justification of oppression and wickedness, her pride and conformity to the world, would all have been swept away. Alas that this warning from heaven was rejected! To use the language of the parable, [*Luke 14*,] none that in their heart rejected that first call to the marriage supper shall ever appear as guests at that table. The last means that heaven had in store to heal Babylon having failed, God gave her up to her own heart's desire.*TAR 57.2*

It is well known that in immediate connection with the proclamation of the hour of God's judgment, the announcement of the fall of Babylon was everywhere made throughout our land. Its connection

with the Advent message is well expressed by the following from Elder Himes, dated McConnellsville, O., Aug. 29, 1844. *TAR 58.1*

"When we commenced the work of giving the 'Midnight cry' with Bro. Miller in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the Advent of the Lord: as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God as a preparation to meet the Bridegroom in peace at his coming. These were the great objects of his labor. He made no attempt to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering with their organization or discipline: believing that the members of the different communions could retain their standing, and at the same time prepare for the Advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the Advent at hand, and embraced the doctrine publicly, we entertained the same views and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and to distract them. We had one *distinct object*, and that was to give the 'cry,' the warning of the 'judgment at the door,' and to persuade our fellow men to get ready for the event. Most of the ministers and churches that opened their doors to us, and our brethren who were proclaiming the Advent doctrine, co-operated with us till the last year. The ministry and membership who availed themselves of our labors, but *had not* sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them they would have difficulty with the *decided and determined believers*. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was with-held from them, and the syren

song of ‘peace and safety’ was resounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, ‘*Come out of her, my people*.’ This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the *cry of separation* and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position in defense of the truth, and the down-trodden children of God. *TAR 58.2*

Apostolic example for our course. ‘And he went into the synagogue, and spake boldly for the space of three months concerning the kingdom of God. But when *divers were hardened, and believed not, but spake evil of that way before the multitude*; he departed from them, and *separated the disciples*, disputing daily in the school of one Tyrannus.’ *Acts 19:8, 9*. It was not until *divers were hardened*, and spoke evil of *that way* (the Lord’s coming) *before the multitude*, that the brethren were moved to come out, and separate from the churches. They could not endure this ‘evil speaking’ of the ‘evil servants.’ *And the churches that could pursue the course of opposition* and ‘evil speaking’ towards those who were looking for the ‘blessed hope,’ were to them none other than the daughters of the mystic Babylon. They so proclaimed them and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the *instant* and final separation from all who oppose the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of, or oppose the coming of, the Lord. It is life to come out of all human tradition, and stand upon the word of God and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, ‘Come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.’ *2 Corinthians*

6:17, 18."-Advent Herald.*TAR 60.1*

The testimonies of the churches themselves, given in 1844, are sufficient to establish the fact of their fall. The *Congregational Journal* says:*TAR 61.1*

"At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."*TAR 61.2*

The *Christian Palladium* for May 15th, 1844, speaks in the following mournful strains:—"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice-bergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our wide spread country, rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?"*TAR 62.1*

"Great Spiritual Dearth.-It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should

awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? Or, is the door of mercy closed?"*TAR 62.2*

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian? perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."-*Circleville, Ohio. Religious Telescope*, 1844.*TAR 63.1*

About that time proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the *Philadelphia Sun* of Nov. 11th, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity solemnly believing that the present Signs of the Times-the spiritual dearth in our *Churches generally*, and the extreme evils in the world around us, seem to call loudly on all Christians for a *special season of prayer*, do therefore hereby agree, by divine permission to unite in a *week of special prayer to Almighty God*, for the outpouring of his Holy Spirit on our City, our Country, and the world.... Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient.*TAR 63.2*

Thomas H. Stockton, and 30 others."*TAR 64.1*

Bishop Soule says:-"There has been a decrease of 35,732 members in the Methodist church during the past year. [1845.] The preceding year, [1844,] there was an increase of 155,000." *Northern Christian Advocate* says: "In 1845 there was a decrease in the Black River, Oneida and Genesee conferences of 8607."*TAR 64.2*

The Baptist Almanac, for 1846, reports a decrease of 4702 of that denomination in the State of New York. Other facts might be given from the statistics of all denominations equally gloomy.*TAR 64.3*

Prof. Finney, Editor of the Oberlin Evangelist, Feb. 1844, says: "We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the comes to our ears and to our eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion-join hands with the ungodly in parties of pleasure, in dancing, in festivities, etc.... But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the *churches generally are becoming sadly degenerate*. They have gone very far from the Lord and he has withdrawn himself from them."*TAR 64.4*

How unlike what God designed that his people should be, has this great city become! The church of Christ was to be the light of the world, a city set upon a hill which could not be hid. *Matthew 5:14-16*. But instead of this, his professed people have united with the kingdoms of this world, and joined affinity with them. They are now established upon the decrees of kings, and the laws of the nations, rather than upon the word of God, the only true foundation of the church. Thus has the wisdom of men taken the place of the power of God. The unlawful connection of the professed church with the wicked world [*James 4:4*] has resulted in her rejection by God; for how can the God of truth and holiness recognize as his people, those who in addition to their departure from their Lord, have rejected with scorn the tidings of his speedy coming?*TAR 65.1*

In *Revelation 17*, the message announcing the fall of Babylon is presented again, with additions, showing as we understand, that there is in the future a mighty movement to take place on this subject. We have no doubt that God has many dear saints united

with the various bodies of professed Christians. Those we believe will yet hear the call given in *Revelation 18:4*. There is however one important fact which demonstrates that it was the Providence of God which caused the proclamation of the first and second angels' messages within a few years past. *Revelation 14:6-8*. *Chap. 18*, in presenting again the message respecting the fall of Babylon, informs us that she has become the hold of foul spirits, and a cage of every unclean and hateful bird. As a demonstration that we are correct in regard to the application of *Revelation 14*, let the present movement respecting the spirits of the dead, answer. An innumerable host of demons are spreading themselves over the whole country, flooding the churches and religious bodies of the land to a very great extent. The immortality of the soul, a doctrine which is held by almost every church in the world, is the basis and foundation of all their work. This extraordinary movement clearly evinces the rapid approach of the hour of temptation, that shall come on all the world to try them that dwell on the earth.*TAR 65.2*

It is an interesting fact that the judgment on the great harlot, which is so fully described in *Revelation 17*, is shown to John by one of the seven angels having the seven vials filled with the wrath of God. *Revelation 17:1*. From *Chap. 16:17-21*, we learn that the judgment on the harlot Babylon is inflicted by the angel having the seventh vial. Hence we may justly conclude that the angel, who shows John the judgment of Babylon, is that one of the seven who has her judgment to inflict. In other words, it is the angel who has the seventh vial. It is agreed on all hands that the seventh angel of *Revelation 16*, is yet future. It follows therefore that *Revelation 17*, which describes the judgment on Babylon, and gives the call to come out of her, belongs to the future. It is manifest that Babylon is rapidly becoming the hold of foul spirits, and of unclean and hateful birds. The call to come out of her is made while her plagues are immediately impending.*TAR 66.1*

The destruction of Babylon, as described in *Revelation 18*, takes place under the seventh vial. For it is under that vial that she comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. *Revelation 16:17-21*. The people of God are called out of her, just before the seven last plagues are poured out. Those plagues are future, as we shall hereafter prove. Hence it

is certain that *Revelation 18* cannot be applied to the events of the 16th century. It is manifest that the destruction of Babylon begins before the great battle takes place; for the kings are spared to witness her destruction; [*Revelation 18*;] but in the great battle they are all destroyed. *Revelation 19*. While the saints eat the marriage supper, they behold the smoke of her burning, and in response to the call of *Revelation 18:20*, they rejoice over her. *Revelation 19:1-9*.*TAR 67.1*

Babylon is to be thrown down with violence as a millstone is cast into the great deep, and she is to be utterly burned with fire. If this utter destruction were her "fall," there would be no need of the second angel's proclamation to announce the fact, for her destruction is to be witnessed by the kings and merchants, and by every ship-master, and by all the company in ships, and sailors, and by as many as trade by sea. This is conclusive proof that the fall and the destruction of Babylon are not the same, and that Babylon itself is not a literal city; for its destruction causes results that the destruction of no city on the globe could cause. It is evident from what has been said, that the destruction of Babylon takes place in immediate connection with the Second Advent. This fact is of itself a sufficient refutation of the view that locates the call, "Come out of her my people," in the future age. For Babylon is destroyed at the very commencement of that age.*TAR 67.2*

The duty of the people of God is plainly expressed, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Her sins have reached unto heaven, and God hath remembered her iniquities. She has united herself to the kings of the earth, and confided in the arm of flesh, and not in Jehovah of hosts. For the sake of this protection, she has smoothed down the terrible threatenings of God's word against sin, and she has thrown the mantle of religion over some of the basest of human crimes. As an instance, we will cite the fugitive slave law, which has the sanction of the leading doctors of divinity, with some honorable exceptions. Pride, love of the world, and departure from God, too plainly identify the Babylon of the Apocalypse with St. Paul's description of the popular church of the last days. *2 Timothy 3:1-5*. "From such," says the Apostle, "turn away." If we would not partake of her sins, and thus share in the plagues that are about to be

poured out upon her, we must heed the voice from heaven, “Come out of her my people.”*TAR 68.1*

THE THIRD ANGEL

[Graphic of angel]*TAR 69.1*

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." *Verses 9-12*.*TAR 69.2*

This is the most solemn warning that the Bible contains. As the pen of inspiration has recorded this language for our instruction, it will be wise for us to listen and obey. It is certain that the record of our world's history presents no testimony that this message has been heard in the past. And the fact that the first and second angels of this series have been proved to belong to the present generation, most clearly establishes the point that this message does not belong to past ages. Said J. V. Himes in 1847:*TAR 69.3*

"But the fourteenth chapter [of Rev.] presents an astounding cry, *yet to be made*, as a warning to mankind in that hour of strong temptation. *Verses 9-11*. A denunciation of wrath so dreadful, cannot be found in the book of God, besides this. Does it not imply a strong temptation, to require so terrific an admonition?-*Facts on Romanism*, p. 112.*TAR 70.1*

The work of the two-horned beast in performing miracles, and causing those that dwell upon the earth, by means of those miracles, to form an image to the beast which all men must worship, certainly pertains to the future. The third angel's message is a warning to prepare the church for this fearful scene. In proof of this fact we place the prophecy respecting the two-horned beast, and the warning of the third angel in contrast.*TAR 70.2*

THE TWO-HORNED BEAST.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." *Chap. 13:11-17*.

THE THIRD ANGEL.

"And the third angel followed them, saying with a loud voice. If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." *Chap 14:9-12*.

A comparison of these scriptures, shows us what an hour of temptation and anguish there is yet before us. If men worship the beast and his image, they will receive of the wine of the wrath of God; and if they refuse, it is at the peril of their lives. This doubtless refers to the time when all that dwell upon the earth shall worship the beast, whose names are not written in the book of life. *Chap 13:8TAR 71.1*

That we may understand the cause of this fearful warning against the worship of the beast and his image, and the reception of his mark, it is necessary that we should examine the testimony respecting the beast and also the two-horned beast that causes the image to be made to the first beast. What then is the beast?*TAR 71.2*

This question may be answered by referring to *Revelation 13:1-10*. When Daniel in his vision of the seventh chapter, was shown the various empires that should successively bear rule over the earth, they were represented under the symbols of beasts arising from the sea. Three of these having passed away, it is proper that the fourth of the series, only; should be shown to John. The beast with ten horns, described by Daniel, is also seen by John to ascend*TAR 72.1*

[Graphic of beast with 10 horns with crowns]*TAR 72.2*

out of the sea. In him are blended the marks of all the preceding beasts-the body of the leopard, the feet of the bear, and the mouth of the lion. *Daniel 7:4-6*. The beast is evidently the Papal form of the fourth empire; for it receives its power and seat from the dragon, Imperial Rome. *Verse 2*. In proof of this, we present the following evidence as arranged by brother Litch. He is showing the identity of the Papal power in *Daniel 7*, with the beast of *Revelation 13:1-10*.*TAR 72.3*

"1. The little horn was to be a *blasphemous power*. 'He shall speak great words against the Most High.' *Daniel 7:25*. So, also, was the beast of *Revelation 13:6*, to do the same. 'He opened his mouth in blasphemy against God.'*TAR 73.1*

"2. The little horn 'made war with the saints and prevailed against them.' *Daniel 7:21*. Thus the beast of *Revelation 13:7*, was also 'to make war with the saints, and to overcome them.'*TAR 73.2*

"3. The little horn had 'a mouth that spake very great things.' *Daniel 7:8, 20*. So, likewise, there was given the beast of *Revelation 13:5*, 'a mouth speaking great things and blasphemies.'*TAR 73.3*

"4. Power was given the little horn of *Daniel 7:25*, 'until a time, times, and the dividing of time.' To the beast, also, power was given 'to continue forty and two months.' *Revelation 13:5*.*TAR 73.4*

"5. The dominion of the little horn was to be taken away at the termination of that specified period. The beast of *Revelation 13:10*, who led into captivity and put to death with the sword so many of the saints, was himself to be led into captivity and be killed with the

sword, at the end of the forty and two months.*TAR 73.5*

"With these points of similarity in the two emblems, the little horn and the beast, who can doubt their identity?" *Restitution*, pp. 119, 120.*TAR 73.6*

"The dragon [Imperial Rome] gave unto the beast [Papal Rome] his power, and his seat, and great authority." We have before proved that the city of Rome was the seat of the dragon, which is here represented as transferred to the beast. It is well known that the seat of empire was by the emperor Constantine removed from Rome to Constantinople. And that Rome itself, at a later period, was given to the Popes by the emperor Justinian.*TAR 73.7*

The seven heads are seven forms of civil power which successively bear rule. These seven heads belong alike to the dragon of *Chap. 12*, the beast of *Chap. 13*, and that of *Chap. 17*. This shows conclusively that the dragon and these two beasts are symbols of the same power under different heads. For there are not three sets of seven heads, but it is evident that the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another. *Chap. 17:9, 10*. It appears that the dragon of *Chap. 12*, and the beast of *Chap. 13*, and that of *Chap. 17*, each represent some one or more of the seven heads; yet as each is seen with the seven heads, they must each in a certain sense extend over all the period covered by the three symbols. For there are not 21 heads. The proper period of each seems to be this: the dragon before the 1260 years; the beast of *Chap. 13*, during that period, and the beast of *Chap. 17*, since the deadly wound and captivity at the close of that period.*TAR 74.1*

The ten horns are the ten kingdoms of the fourth empire. They are distinct from the seven heads and hence the ten kingdoms are not to be counted as one of the heads as some have done. The horns are cotemporary, that is, all reign at the same time; while the heads are successive, but one existing at a time. It seems that John in *Chap. 13:1-10*, goes twice over the history of the beast; once in verses 1-3, and again in *verses 4-10*. We now inquire respecting the time when the beast received its deadly wound. That this event took place at the close of the 1260 years, and not before the

commencement of that period, or during its continuance, we think evident from the following facts:*TAR 74.2*

1. A head wounded before that period would not be a head of the beast, but a head of the dragon. The prophecy does not relate to the wounding of a head of the dragon to make way for the rise of the beast, as some suppose, but to the wounding of a head of the beast.*TAR 75.1*

2. Nor could it take place during the 1260 years; for it is said that the beast receives his power and seat from this dragon, and that from that time he was to have power for 1260 years, so that he should be able to overcome the saints, and should have power over all kindreds and tongues and nations. This 1260 years' rule began with the act of the dragon in giving his seat, the city of Rome, unto the beast and ended in 1798, when the city of Rome was taken from the beast, 538, and his power was wrested from him. During this period, therefore, the deadly wound and overthrow of the beast could not take place.*TAR 75.2*

3. The time when the beast received this deadly wound seems to be clearly marked in *verse 10*. It is there stated that he that leadeth into captivity and killeth with the sword, must be led into captivity and killed with the sword. That is, the Papal power which had thus acted for 1260 years, must at the close of that period of triumph be thus used. Such were the facts in 1798. So that John goes over the history of the beast twice. First in verses 1-3, ending with the deadly wound; and the second time in *verses 4-10*, ending with the beast's being led into captivity and slain. This is the event predicted in *Daniel 7:26*: "they shall take away his dominion."*TAR 75.3*

The mouth given to the beast speaking great words and blasphemies, evidently signifies the same as the mouth of the little horn of *Daniel 7*, which should speak great words against the Most High, and think to change times and laws. It is the Papacy, claiming infallibility and to be the Vicar of God upon earth. That this prophecy has been fulfilled in the most wonderful manner, and that the 1260 years of Papal triumph expired about the close of the last century, cannot be denied. The Papal power was then subverted, and the seat of the dragon wrested from him. We believe however, that

verse 8, “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world,” has never yet been fully accomplished. It is certain that the time never yet was that *all* except true Christians, worshiped the beast. But this time is yet to be witnessed in the fulfillment of the prophecy respecting the two-horned beast. We expect this in the hour of temptation that shall come on all the world to try them that dwell upon the earth. It is in view of this scene that the third angel utters his voice of warning. The beast of *Revelation 13:1-10*, though wounded with a deadly wound was to recover from that wound, and must, according to *Revelation 19:19, 20*; *Daniel 7:7-11*, continue till the battle of the great day of God Almighty, after which he is to be cast into the lake of fire.*TAR 76.1*

THE TWO-HORNED BEAST

[Graphic of two-horned beast]*TAR 77.1*

It is the two-horned beast that is to cause the world to worship the first beast and to form an image to that beast which all must worship on pain of death. We have shown that it is the two-horned beast which is to cause the fearful scene respecting which the third angel utters his voice of solemn warning. It is therefore evident that if we would understand this warning, we must carefully examine the prophecy respecting the two-horned beast. What power then is symbolized by this beast with two horns like a lamb? Several answers have been returned to this question. We will briefly notice them.*TAR 77.2*

1. In 1842 Josiah Litch advanced the view that Napoleon was the two-horned beast. But in 1848 he renounced this view, assigning as his reason for this, the fact that Napoleon did not impose a mark upon any as the sign of their allegiance to the beast but granted free toleration to all religions. To the foregoing reason we may add another. This two-horned beast is identical with the false prophet. Compare *Revelation 13:14, 15* with *Chap. 19:20*. From the comparison it is evident that the two-horned beast is to act an important part in the battle of the great day of God Almighty, yet before us. But Napoleon long since passed from the stage of action; hence it is certain that he is not the subject of this prophecy.*TAR 77.3*

2. Others contend that the two-horned beast is England and Wales; while others still, contend that it is England and Scotland. But in either case they might as well have four horns as two; viz., England, Scotland, Ireland and Wales. But it is certain that the British empire never yet deceived men by the miracle of bringing down fire from heaven; and that it never by means of such miracles caused those that dwell upon the earth to make an image to the beast which all should worship on pain of death. No one can point out such a miracle on the part of that empire, or indeed of any other in our world's past history. But such miracles must be performed before the image is made which all must worship. Hence this prophecy respecting the image and its worship has not been fulfilled in the

past. *TAR 78.1*

Another important fact is this. Those who claim that England has caused the dwellers upon the earth to worship this image to the beast on pain of death, refer back some three centuries in the past for the fulfillment of the prophecy. The third angel warns men of the scene described in *Revelation 13:14, 15*. Now if that was fulfilled three centuries since, it is certain that the third angel's message must have been given at that time. We have proved that the first angel's proclamation belongs to the last generation of the human family. But if the foregoing view of the two-horned beast is correct it follows that the third angel's message was given some hundred years before that of the first! *TAR 78.2*

But besides the lack of fitness in this application there is one fact which is of itself a sufficient refutation of the whole matter. It is this: England is one of the ten kingdoms represented by the ten horns of the first beast of *Chap. 13*, and consequently cannot constitute a distinct beast with two horns. For the two-horned beast which arises about the time of the deadly wound of the first beast, is from the time of its rise cotemporary with that ten-horned beast. So that the two-horned beast and the ten-horned beast are two distinct powers. Hence one of the ten horns of the first beast, cannot constitute a cotemporary two-horned beast. And this fact equally disproves the view that France or any other of the ten kingdoms of the fourth empire is the two-horned beast. *TAR 79.1*

3. The "Holy Alliance" of the great powers of Europe, which was formed some forty years since, has been supposed by some to be the subject of the prophecy respecting the two-horned beast. And England and Russia, as being the most important members of this alliance, have been represented as the two horns of this beast. But neither the Russian bear nor the British lion is very much "like a lamb." But that *holy* alliance is now perfectly dissolved, and England and Russia, the supposed horns of the beast, are now engaged in deadly warfare. Hence this view of the two-horned beast is false. *TAR 79.2*

4. Others have recently explained the two-horned beast as the Russian empire; the two horns being Russia and Poland. And the

image which the two-horned beast was to form, they represent as the holy alliance, to which reference has already been made. We think this the most unreasonable view of the subject that has ever been presented. For Poland is a feeble, conquered province, and a kingdom in name only. While Russia is a gigantic power bearing complete sway over the province of Poland. Russia should therefore be represented as an exceeding great horn, while Poland, which has no real existence as a kingdom, cannot deserve to be represented as a horn of any kind. Besides this, Russia has never performed any of the wonders noted in this prophecy. The bringing down fire from heaven preceded the making of the image, and was the cause of its being made by the dwellers upon the earth. If the holy alliance was that image, then all these wonders must be in the past; for that alliance has now crumbled to atoms. But as the predicted wonders have not been seen, it follows that this view is false and absurd.*TAR 79.3*

5. The view has also been put forth that the eastern Roman empire constituted this two-horned beast; its two horns being, first, the Roman power, and second, the Mahometan power, or Turkish empire, that was erected upon the ruins of the eastern Roman empire in 1453. Thus making the two horns successive, and also making the second pluck up the first. And this view further represents the first beast as the *civil* power of the western empire as embodied in the ten kingdoms; while the Papacy is called the image of that beast, set up by the eastern empire. It also represents the Papacy as the mouth which was given to the ten horned beast speaking blasphemies. So that we are to look to the eastern empire as a power that caused all the world to worship the western empire, and that did, through the bringing down of fire from heaven, and other miracles, cause the image to be made to the first beast.*TAR 80.1*

To this view of the two-horned beast we object for the following reasons:*TAR 81.1*

1. The eastern empire is, by this view, represented as causing all the world to worship the ten kingdoms of the western empire, which is false in point of fact.*TAR 81.2*

2. The eastern empire existed before the rise of the first of the ten kingdoms; so that the ten kingdoms are not the first beast, if the eastern empire is the two-horned beast. *TAR 81.3*

3. Those who hold this view, teach that the two-horned beast began its existence when Constantine removed the seat of empire from Rome to Constantinople, a. d. 324. They also teach that Constantine and his successors were the seventh head of the dragon; and that this seventh head of the dragon was the head of the *beast* that was wounded unto death. This view therefore effectually confounds the two-horned beast with the seventh head of the dragon, and confounds the seventh head of the dragon with the beast which received the deadly wound. It also represents the conversion of Constantine and his accession to the empire as putting an end to the dragonic period, and at the same time represents Constantine and his successors as the seventh head of the dragon! Further, those who teach thus, represent that the wounding of the head was by the rise of the ten kingdoms of the western empire. A very singular fulfillment of the wounding of the beast unto death! For these ten kingdoms are made out to be the beast which receives the deadly wound, and yet they teach that the deadly wound was given unto the dragon by the rise of this beast! But the rise of the ten kingdoms did not inflict a *deadly* wound upon the imperial head of the dragon; for it was able to continue 1000 years after the rise of the ten kingdoms! And it is certainly very absurd to first apply all the heads to the dragon without reserving a single one for the beast, and then say that the beast who had no head at all, had one of his heads wounded unto death! And this deadly wound of the beast, was, after all, *nothing more than the rise of the beast himself* from the sea! This is simply reversing the prophecy, and making the ten-horned beast the one that *inflicts* the deadly wound, and not the one which receives it. *TAR 81.4*

4. The two-horned beast makes an image unto the beast that had the wound by a sword and did live. The view under consideration represents that the two-horned beast is the same as the seventh head of the dragon; and it also as we have seen makes the seventh head of the dragon, the beast that was wounded unto death. So that if the two-horned beast makes an image unto the beast which had the wound by a sword and did live, it must be understood that it

makes an image unto itself. This is a manifest absurdity, yet it is a necessary conclusion from the views which we are examining.*TAR 82.1*

5. If the Papacy is the image to the beast, as represented by this view, then it must be shown that the eastern empire formed this image in consequence of bringing down fire from heaven, and other wonders which it was to perform in the sight of them that dwell upon the earth. If we show that such was not the case we shall have fully disproved the view in question. Those who apply the two horned beast to the eastern Roman empire, and the image of the beast to the Papacy, attempt to show that this prophecy respecting the bringing down of fire from heaven, refers to a destructive agent in use in the eastern empire, called "Greek fire." But that this is not the subject of this prophecy appears from the following facts: 1. This fire was not brought down from heaven upon the earth in the sight of men. 2. It was not a miracle, but it was the skillful preparation of a distinguished chemist; the secret of which is now lost. And it may be added that the eastern empire never performed any miracle whatever. 3. But the most decisive fact is this: The bringing down of fire from heaven was the cause of the image's being made. But the Greek fire was not invented until about 130 years after Papacy the supposed image was set up. The Papacy as has been shown many times was set up about 538, while the Greek fire was not invented until 688.*TAR 82.2*

"Greek fire was invented in the seventh century. When the Arabs besieged Constantinople in 668, the Greek architect, Callinicus of Heliopolis, deserted from the Caliph to the Greeks, and took with him a composition, which by its wonderful effects, struck terror into the enemy and forced them to take flight."-*Encyclopedia Americana*.*TAR 83.1*

Then it is an undeniable fact that this supposed bringing down of fire from heaven did not take place until long after the Papacy was set up. This is most conclusive proof that the view which we have been examining is false. And it is not only true that the "Greek fire" had nothing to do with the formation of the image, but that it had nothing to do with sustaining it. No one will claim that the eastern empire caused the world to worship the image of the beast by any

such means. On the contrary, if the Turks are one of the two horns all that the eastern empire did by means of the Greek fire was to keep the second *lamb-like* horn, *the Turks*, from rising as soon as they otherwise would. *TAR 83.2*

6. If the Papacy is the mouth of the first beast, [see *Revelation 13:5*,] as is admitted by those who teach that the two horned beast is a symbol of the eastern empire, it is absurd to make it also the image to the first beast. For it cannot be both the image to the beast, and the mouth of the beast also. *TAR 84.1*

7. The two horned beast is said to become the false prophet, when the eastern empire was conquered by the Turks. But how can this be true when the false prophet is represented as working miracles in connection with the beast or Papal power? The Mahometan power has never wrought miracles, but had it wrought many miracles, it would have wrought none of them to strengthen the Papal power. *Revelation 19:20*. *TAR 84.2*

8. It is self-evident that the third angel's warning relates to the acts of the two-horned beast. Now if the acts of the two-horned beast are rightly located by this view in the sixth century, and the second angel's proclamation which according to this view belongs to the sixteenth century is rightly located there, it follows that the third angel must utter his voice of warning 1000 years before the second! That is, the third angel relates to the events of the sixth century, while the second relates to those of the sixteenth! It is true that those who hold the view of the two-horned beast which we have been examining, understand that the third angel makes his proclamation later than the second, which they think belonged to the sixteenth century. But it is well known that the eastern empire was subverted before the sixteenth century, so that if that power was the two-horned beast, the third angel's message must have been given prior to the second, our opponents themselves being judges. *TAR 84.3*

Those who hold the view that has been here examined, think that the rise of the ten kingdoms is what the prophecy relates to, which speaks of the dragon giving his power and seat unto the beast. But we think it manifest that the act of the dragon in giving his power

and seat unto the beast, must relate to a voluntary act, and not to the conquest of one power by another. In the act of the eastern empire in giving the ancient seat of the empire to the Papal power, we may see a perfect fulfillment of the prophecy. It is confounding this act with that of the two-horned beast in making the image to the beast, that leads to all the mistakes on this subject. It necessarily confounds the dragon with the two-horned beast, and makes the beast which all that dwell upon the earth, whose names are not written in the book of life shall yet worship, to be nothing but the civil power of the ten kingdoms of the western empire! *TAR 85.1*

We have now presented some of the most important reasons for rejecting the various views of the two-horned beast, referred to above. It is proper that we should now inquire respecting the true application of this important symbol. We think that most conclusive reasons have been offered to show that the two-horned beast is not the eastern Roman empire; that it is not Russia, not France, not England; and, indeed, that it is not any one of the ten kingdoms of the western empire. We have already seen that the fourth beast of Daniel, which in its Papal form is the same as the beast which received the deadly wound, of which John speaks, does not give his place to another beast, but continues until the judgment, when he is to be cast into the fiery flame. *Daniel 7:11*; *Revelation 19:20*. Hence it is certain that the *location* of the two horned beast is not in the ten kingdoms of the fourth beast. We cannot take one of the horns of the fourth beast and with it constitute another beast, or the horns of another. *TAR 85.2*

The two-horned beast is “another beast” besides the ten-horned beast. It is not the first beast healed of his deadly wound, for the work of the two-horned beast is in the sight of that beast. *Revelation 13:14*. It would indeed be a surprising change if the ten horns were to be plucked up, and in their stead two other horns should arise. Yet such is a necessary conclusion if the two-horned beast is but another form of the first beast. Hence we conclude that the two-horned beast is another and distinct power. *TAR 86.1*

It is, however, from the time of its rise, a power *contemporary* with the beast whose deadly wound was healed. It acts in the sight of the first beast in performing its wonders. *TAR 86.2*

The *manner* of its rise is not to be overlooked. The four beasts of Daniel, of which series John's first beast constituted the fourth, are all seen to rise out of the sea in consequence of the striving of the winds. *Daniel 7:2, 3*; *Revelation 13:1*. They arose by overturning the powers that preceded them, by means of general war. Winds denoting war or strife among men, and waters or sea denoting people, nations, etc. *Revelation 7:1-3*; *17:15*. But this power arises in a peaceful, or lamb-like manner from the earth. For it does not arise by the strife of the winds upon the sea, that is by the overthrow of other nations and empires, but it arises where no other. beast exists, and acts its part in the presence of its predecessors. This shows that it must arise from a new and previously unoccupied territory.*TAR 86.3*

When was this power to arise? Not prior to the *first* beast, certainly. Not at the same time; for then there would be no propriety in designating either as the first beast. It is said that it shall exercise all the power of the first beast before him. Then we may look for it to come on the stage of action about the close of the first beast's dominion, at the end of the 1260 years. Again, it is to cause the world to worship the first beast whose deadly wound was healed, which shows that its period of action is this side 1798.*TAR 87.1*

J. Litch says:-"The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast.... If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. See *Revelation 19:20*."-Restitution, pp. 131, 133.*TAR 87.2*

Mr. Wesley in his notes on *Revelation 13*, says of the two-horned beas2.2*TAR 88.1*

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."*TAR 88.2*

On the 15th verse speaking of anti-christ, he says:*TAR 88.3*

“It seems his last and most cruel persecution is to come. This persecution, the reverse of all that preceded it, will as we may gather from many scriptures, fall on the outward court worshipers, the formal Christian. It is probable that few real Christians shall perish by it: on the contrary, those who watch and pray always shall be accounted worthy to escape all these things, and stand before the Son of man.”*TAR 88.4*

One fact of interest may be noticed here. The course of empire beginning with the first great empire near the garden of Eden has been ever tending westward. Thus the seat of the Babylonian and Persian empires was in Asia. The seat of the Grecian and Roman empires was in Europe. The Roman empire, in its divided state as represented by the ten horns, occupies all the remaining territory west to the Atlantic ocean. Hence we still look westward for the rise of the power described in this prophecy.*TAR 88.5*

Bishop Berkeley in his celebrated poem on America, written more than 100 years since, seemed to foresee something of the greatness of this power, and he most forcibly describes its connection with its predecessors:*TAR 88.6*

“Westward the course of empire takes its way; The four first acts already past, A fifth shall end the drama with the day; Time’s noblest offspring is the last.”*TAR 88.7*

By “the four first” acts, the Bishop doubtless referred to the four great empires of the prophet Daniel. The fifth with which the scene closes, is the power that has arisen this side the Atlantic. As the four powers of the eastern continent were not to be succeeded by a fifth, we understand that the power represented by the beast with two horns, which arises in the last days of the fourth beast, must be located in America. This lamb-like power, the noblest and the last offspring of time, must also in its dragonic character prove itself the basest. As we have said, the two-horned beast does not arise by overthrowing its predecessor. And it is worthy of notice that the ten kingdoms of the fourth empire were all complete long before the discovery of America. And the war of the revolution was not for the purpose of overthrowing one of the ten kingdoms of the fourth empire, but it was to maintain the just rights of the American

people.*TAR 88.8*

This power is evidently the last one with which the people of God are connected; for the message of the third angel which immediately precedes the view of Jesus on the white cloud, pertains almost entirely to the action of the two-horned beast. Compare *Revelation 14:9-11*; *13:11-18*. And it is a fact which ought not to be overlooked, that those powers with which the people of God are connected, are the only ones noted in prophecy. It is also plain that the march of civilization and of Christianity, like the course of the natural sun, has ever been westward. And it is evident that the territory of this last power is to be the field of the angels' messages, the land where the crowning truths of the gospel, ere it finishes its course, are to be brought out.*TAR 89.1*

The rise of each of the great powers has been gradual. For a series of years they were preparing for the stations which they afterward assumed, but they begin to be represented in prophecy, *at the time when they are prepared to act their part in the great drama.* We come now to trace the rise of an empire which has come up in the sight of the first beast; a power still further on toward the setting sun, with the history of which the great circuit of empire will be accomplished, for the boundary of the vast Pacific has been reached.*TAR 89.2*

A short time before the Reformation in the days of Martin Luther, a new continent was discovered. The rise of the reformers brought out a large class who were determined to worship God according to the dictates of their own conscience. They desired a greater measure of civil and religious freedom; hence they with many others fled to the wilds of America and laid the foundation of a new empire. They did not establish their power by overturning another power, but they planted themselves in an uncultivated waste, and laid the foundation of a new government. The preceding powers had arisen through the strife of the winds on the great sea, but this power arises out of the earth. That is, the first powers arose through the action of wars in overturning and subverting other nations, to be in turn overthrown and subverted by their successors, but this power appears to arise from the earth in a peaceful manner. It comes up in the sight of the first beast like the settlement and

growth of a new country. "*The Dublin Nation*" thus notices the progress and the power of this republic:*TAR 90.1*

"In the east there is arising a colossal centaur called the Russian Empire. With a civilized head and front, it has the sinews of a huge barbaric body. There one man's brain moves 70,000,000. There all the traditions of the people are of aggression and conquest in the west. There but two ranks are distinguishable, serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg.*TAR 90.2*

"In the west an opposing and still more wonderful American empire is emerging. We Islanders have no conception of the extraordinary events which, *amid the silence of the earth*, are daily adding to the power and pride of this gigantic nation. Within three years, territories more extensive than these three kingdoms, France and Italy put together, have been *quietly*, and in almost 'matter of course' fashion annexed to the Union.*TAR 91.1*

"In seventy years seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail brings news of the organization of three more great States about to be joined to the thirty. Minnesota in the north-west, Deseret in the south-west, and California on the shores of the Pacific. These three States will cover an area equal to one half the European continent.*TAR 91.2*

"Nor is this a mere addition on the map. It is not piling barren Pelion upon uncultivated Ossa. It is an actual conquest of new strength and resources. Already has Minnesota its capital-St. Paul, which has its journals, churches, schools, parties, interests and speculations. The Mormon founders of Deseret are doing what the Puritans did in Massachusetts two centuries ago-taking care to possess themselves of the best lands and waters in their new State. Instead of becoming a lawless horde of adventurers, the settlers in California are founding cities, electing delegates, magistrates, sheriffs, and Congressmen, as methodically and as intently as if they trod the beaten paths of life on the Atlantic shore of the

continent. *TAR 91.3*

"And with this increase of territory, there is a commensurate increase of industry in the Older States. The census of 1850 about to be taken in the United States, will show a growth of numbers, territory, and industry entirely unexampled in human history, Let the 'gray powers of the old world' look to it—let the statesmen of France, Germany, and Russia, read the census carefully though it should startle them. Let despotism count every man of these millions as a mortal enemy, and every acre of that vast commonwealth as an inheritance of mankind mortgaged to the cause of freedom. America is as grand a field for human enterprise as when the ships of Columbus first neared the shores of Guanahani." *TAR 91.4*

The progress of our own country since its first settlement, has indeed been wonderful. We trace its rise from the time of its settlement by those who fled from the oppression of the fourth empire, onward till it assumes its station among the great powers of earth, a little previous to the end of the 1260 years. Its territory has increased more than tenfold since that period, by the addition of the vast territories of Louisiana, Florida, Texas, New Mexico and California, and the extension of an undisputed title to Oregon. Thus extending its dominion to the vast Pacific. A few facts from the census of 1852, as compared with that of 1792, may be of value in estimating the growth of this power. *TAR 92.1*

	1792	1852
Population of U. States,	3,000,000	22,000,000
"Boston	18,000	130,000
"Philadelphia	42,000	407,000
"N.Y. City	20,000	515,000
U. States Imports	$31,000,000	$178,000,000
"Exports	$26,000,000	$151,000,000
Sq. Miles Territory	300,000	3,000,000
Miles of Rail Road	—	8,500
"Telegraph	—	12,000
No. of Post Offices	200	21,000

Amount of Postage	$100,000	$5,000,000

The youth, as well as the *apparent* mildness of this power, seem to be indicated by its lamb-like horn. What do these horns mean? The symbol of horns like those of a lamb is not elsewhere used in the prophetic Scriptures, with the exception of those texts which represent Christ as a Lamb having seven horns, etc., *Revelation 5:6*. The idea appears to be generally prevalent that a horn is used only to designate *civil* power. This is certainly a mistake. We think that the following Scriptures show that a horn is used simply as the emblem of *power*.*TAR 92.2*

"My heart rejoiceth in the Lord, mine *horn* is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation." *1 Samuel 2:1*.*TAR 93.1*

"The Lord is my rock, and my fortress, and my deliverer: the God of my rock; in him will I trust; he is my shield, and the *horn* of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence." *2 Samuel 22:1-3*.*TAR 93.2*

"Ye which rejoice in a thing of naught, which say, Have we not taken to us *horns* by our strength?" *Amos 6:13*.*TAR 93.3*

"Arise and thresh, O daughter of Zion: for I will make thine *horn* iron, and I will make thy hoofs brass." *Micah 4:13*.*TAR 93.4*

"And his brightness was as the light: he had *horns* coming out of his hand; and *there was the hiding of his power*." *Habakkuk 3:4*.*TAR 93.5*

"And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven *horns* and seven eyes, which are the seven Spirits of God sent forth into all the earth." *Revelation 5:6*.*TAR 93.6*

"The horn as an emblem of power was originally taken from beasts, such as the urus, wild ox, buffalo, or perhaps the rhinoceros, who were perceived to have so much power in their horns. Hence a horn was frequently worn on crowns and helmets, as is evident on ancient coins; and to this day it is an appendage to the diadems of

the kings and chiefs of Abyssinia."*TAR 93.7*

We may also learn from these symbols, which are explained in connection with other powers, some facts that will throw light on this. The two horns of the ram in *Daniel 8*, denoted the union of the two powers of Media and Persia in one empire. The great horn of the Grecian goat was the symbol of the first *form* of that power. The ten horns of the fourth beast denoted the ten distinct powers into which the fourth empire was divided. *Daniel 7:23-25*. And the little horn which came up after the ten, represented the Papacy, *a purely ecclesiastical power*. It was a *horn* before the three were plucked up. See *Daniel 7:8, 24*. This was accomplished in 538. But the Papacy did not become possessed of civil power until 755. Says Goodrich in his *History of the Church*:*TAR 94.1*

"As a reward to the Roman Pontiff, Pepin in the year 755, conferred on Stephen, the successor of Zachary, several rich provinces in Italy, by which gift he was established as a *temporal monarch*," p. 98. See also Bower's *History of the Popes*, vol. 2, p. 108.*TAR 94.2*

Hence it is certain that *ecclesiastical*, as well as civil power, is represented by the symbol of a horn. And it is evident that the horns of these beasts symbolize the entire power of the beasts. From these facts we may learn that the horns of Daniel's fourth beast (the first beast of *Revelation 13*) denoted civil and religious power. Hence we regard the horns of the last beast of *Revelation 13* as symbolizing the civil and religious power of the nation represented by that beast. The horns of the first beast have each a crown upon them, (*verse 1*,) and are the horns of a dreadful and terrible beast, (*Daniel 7:7*,) while those of the two-horned beast are represented as horns like those of a lamb, and they have *no crowns* upon them; hence the two-horned beast is emphatically a government of the people; and whatever is done by the people may be said to be done by the beast. And a plurality of horns is not always the symbol of a power *divided*; for the two horns of the ram in *Daniel 8* symbolized the *union* of Media and Persia in one government.*TAR 94.3*

In appearance, if we may judge from the symbols used, this beast represents the mildest power that ever rose; for in the prophetic history of the governments that have preceded this, no one has

been represented by symbols so mild. We understand these horns to denote the civil and religious power of this nation-its Republican civil power, and its Protestant ecclesiastical. If it be objected that its civil power ought to be represented by the beast, rather than by a horn of the beast, we refer to one or two facts that will meet this point. The civil power of Grecia was represented by the great horn of the goat; and when that civil power was broken, the beast still continued to exist; and in the place of that one civil government, arose four. And we may add, that when the dominion of the different beasts of *Daniel 7*, was taken away, their lives were prolonged for a season and time. That is, the nation still lived, though the dominion of the nation was destroyed. Hence we understand that the beasts denote the nations which constitute the different kingdoms, and the horns of the beast denote the civil and religious power of the nations. No civil power could ever compare with Republicanism in its lamb-like character. The grand principle recognized by this form of power, is thus expressed: "All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness." Hence, all have a right to participate in making the laws, and in designating who shall execute them. Was there ever a development of civil power so lamb-like before? And what, in religious matters, can be compared with Protestantism? Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. "The Bible is the only religion of Protestants." Was there ever in the religious world any thing to equal this in its lamb-like professions? Such we consider the meaning of the "two horns like a lamb."*TAR 95.1*

"And he spake like a dragon." With all these lamb-like appearances the real spirit by which he is actuated is that of the dragon-the Devil. "For out of the abundance of the heart the mouth speaketh." *Matthew 12:34*. What he is to speak, we may notice hereafter. *Verse 14*.*TAR 96.1*

"And he exerciseth all the power of the first beast before him, [or in his sight as Whiting translates,] and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." Here is conclusive proof that the two-horned beast is distinct from the ten-horned beast, and cotemporary with it, from the time that its deadly wound was healed, about the commencement

of the present century. This exercise of power is the very scene of trouble and danger before us, respecting which the third angel utters his voice of warning. “If any man worship the beast” etc. The anguish of that period when all the powers of the first beast shall be exercised, may be learned from reading the history of the first beast. *Revelation 13:5-7*; *Daniel 7:23-26*. It is certain that since the 1260 years of triumph of the first beast, no power has exercised such oppression as that which is here predicted. Hence this has not been accomplished in the past; and the prophecy clearly shows us that this dragonic work is to proceed from a government the mildest in appearance that the world ever saw; its power being represented by “horns like a lamb.” So that from a power that has presented to the world the most extraordinary spectacle of civil and religious liberty, bitter and unrelenting persecution is yet to be experienced by the church. This important fact should be carefully considered. *TAR 96.2*

The lamb-like character is to be first exhibited. This is to deceive the nations. Then the dragonic character-the real character of the beast, is to appear. For as the dragon gave power to the first beast, which prepared the Papacy for its 1260 years of persecution, so the two-horned beast gives power to the image of the first beast, to act a part like that beast in warring upon the saints. The only civil government that has ever existed, exhibiting the lamb-like appearance of this symbol is the United States: one of the articles of its constitution containing these words, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” As the lamb-like power of this beast, as represented by its horns, is not in accordance with its dragonic character, as exhibited in its exercising all the power of the first beast, we think the conclusion a reasonable one that its period of mildness and deception precedes that of its tyranny and oppression. We shall notice hereafter what this power dose in causing the world to worship the first beast. *TAR 97.1*

That we are living in an age of wonders is an admitted fact. The expression is oftentimes repeated, “There is nothing too wonderful to happen” The increase of knowledge in every department of the arts and sciences, has indeed been without precedent in our world’s history. Our own country takes the lead in all this: we see the

chariots, with the speed of lightning, coursing their way through the land, and with similar speed men traverse the mighty deep. The prophecy of Nahum is now literally fulfilled: “The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broadways: they shall seem like torches, they shall run like the lightings.” *Revelation 2:3, 4*. “The fire of God” [the lightning, *Job 1:16*; *Exodus 9:23, 24*] has been here brought down from heaven. Such is the wonderful power that man has obtained over the elements. And the lightning, thus brought down from heaven is now made obedient to the will of man, and sent as a messenger from one end of our land to the other. God said to Job, “Canst thou send lightnings, that they may go and say unto thee, Here we are?” *Job 38:35*. To send the lightning seems almost an attribute of Omnipotence, if we may judge from the manner in which Jehovah speaks to his ancient servant; yet men are now able to employ this executor of the wrath of God as their own obedient servant. It has been observed by a recent speaker: “If Franklin tamed the lightning Prof. Morse taught it the English language.” And all this bids fair to be eclipsed by other and more astonishing wonders. *TAR 98.1*

We do not indeed regard this as the fulfillment of the prophecy, “He doeth great wonders, so that he maketh fire come down from heaven upon the earth in the sight of men;” but these facts are worthy of notice as marking the age in which we live. When men in ancient times had reached that pass that there was nothing restrained from them that they imagined to do, we read that God came down and confounded them. *Genesis 9:6-9*. If the men of the present generation do not occupy a similar position they certainly bid fair to before long. The world may indeed be deceived by the things that we have named, and many others of a like character, and caused to believe that better days are coming, and that the earth is being prepared for the happy residence of men, and that men are becoming more virtuous and enlightened, and that thus the way is preparing for the temporal Millennium. But there is a class of wonders now in process of development that bids fair to present to the world the perfect fulfillment of this prophecy. We refer to that which is now called “Spiritualism,” the work of the unclean spirits in our land. *TAR 99.1*

In almost every part of our land, multitudes of men of every class are now holding communion, as they suppose, with the spirits of the dead. And that they are holding communion with spirits of some kind is undeniable, for the fact of their presence is attested by astounding miracles. We think that no one can deny *the facts* that are brought to substantiate the work of the spirits, however they may judge of the spirits themselves. Says Hon. J. W. Edmunds, Judge of the Supreme Court:-*TAR 99.2*

"Scarcely more than four years have elapsed since the 'Rochester knockings' were first known among us. Then mediums could be counted by units, but now by thousands-then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city [New York] and its vicinity there must be from twenty to twenty-five thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude there are many men of high standing and talent ranked among them-doctors, lawyers and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States' Senate."*TAR 100.1*

This statement of Judge Edmunds, was written two or three years ago. Since that time this work of the spirits has been steadily progressing. And they have now extended themselves over Great Britain, France, Germany and many other countries. The Emperor and Empress of France, the Queen of Spain, and the Roman Pontiff have all sought to these spirits for knowledge. It may be proper that we enumerate some of the many remarkable acts performed by them. Among them are the following:*TAR 100.2*

Many well attested cases of healing; writing performed by them without the aid of any one; the transportation of things from a distance by the spirits alone; persons carried by the spirits through the air in the presence of many others; tables have been

suspended in the air with several persons on them; beautiful music has been performed by the spirits, with, and without the aid of instruments; extraordinary communications respecting distant persons and places have been many times made with complete accuracy; and the spirits have represented themselves to the natural vision of some and talked with them in an audible voice, the persons not knowing them to be spirits until after they disappeared*TAR 101.1*

The astonishing progress of these wonders should awaken serious reflection on the part of every one. If these things continue to progress as hitherto, what a scene is there before us! It is evident that these things are but the beginning of the miracles with which the world is to be deceived. That all this is the work of demons, and not of the spirits of the dead, appears from several decisive facts.*TAR 101.2*

1. As to the dead, the Bible plainly testifies, that they “know not any thing;” [*Ecclesiastes 9:5*;] that they are in the grave where there is no work, nor device, nor knowledge, nor wisdom; [*verse 10*;] that they have laid down, and that they shall not awake, nor be raised out of their sleep, until the heavens be no more; [*Job 14:12*;] that they praise not the Lord; [*Isaiah 38:18, 19*; *Psalm 115:17*; *6:5*;] and that in the day of death, the thoughts perish; [*Psalm 146:2-4*;] and that without a resurrection they which have fallen asleep in Christ have perished. *1 Corinthians 15:18*. To this we may add, that God has most solemnly forbidden necromancy, which is the pretended science of dealing with the dead. *Deuteronomy 18:11*; *Isaiah 8:19*. We may all see for a certainty that the dead cannot impart knowledge to us when they have none for themselves; and hence may understand that God warns us against seeking knowledge from that source, as we shall only expose ourselves to the delusion of the devil.*TAR 101.3*

2. The Bible clearly predicts that in the last days Satan is to work with all power, and signs, and lying wonders. And that the spirits of devils are to work miracles; and they will come in the guise of the spirits of the dead. We beg the reader to carefully compare, *2 Thessalonians 2:9, 10*; *Revelation 16:13-15*; *Isaiah 8:19-22*. That the two-horned beast, that performs the miracles spoken of in

Chap. 13, is the same as the false prophet from whose mouth one of the unclean spirits issues, [*Chap. 16:13*,] we shall hereafter prove.*TAR 102.1*

3. The third reason for regarding these as the spirits of devils is found in the fact that they most openly contradict the authority of the Holy Scriptures. They deny the resurrection of the dead; the second advent of Christ; the judgment, and, indeed, all leading doctrines of the Christian religion; they place the most profligate and wicked men, like the infidel Paine, in the highest heaven, and represent him as engaged in the same work that he so faithfully adhered to while he lived, viz., the overthrow of the authority of the Bible; and, finally, they openly deny the inspiration of the Word of God, and seek to substitute in its place their own worthless fables.*TAR 102.2*

The foregoing facts are, in short, the most important reasons that prove these the spirits of devils. And they can be appreciated by every person who fears God, and trembles at his word. We have referred to the unclean spirits as the agency by which the miracles of the two-horned beast are to be performed. As proof that we are correct in this, we refer to *Revelation 16:13*, where one of the three unclean spirits is represented as going out of the mouth of the false prophet to perform miracles. A comparison of *Chap. 13:11-17*; *19:20*, as we shall notice hereafter, proves that the two-horned beast and false prophet are the same. Hence it is certain that the unclean spirits are the agency by which the two-horned beast performs his miracles.*TAR 102.3*

But these miracles are to be carried so far that fire is to be brought down from heaven upon the earth in the sight of men. In the days of Elijah the test between Jehovah and Baal was this very thing: the God that could cause fire to come down from heaven in the sight of the assembled multitude, was the true God. Satan was not then able to perform this most astonishing miracle. *1 Kings 18*. But this very act, by which the true God was distinguished from the false, is now to be performed by Satan himself. This shows, as we think, that this act of the two-horned beast relates to the hour of temptation that shall come upon all the world to try them that dwell upon the earth. *Revelation 3:10, 11*. Who would be prepared to resist such miracles as this? None but those who are specially kept

by God. The multitude must be swept away by them. The truth of God, that shows all this as the work of the Devil, will be the only shield then. Those only who have kept the word of Christ's patience will then be kept. This fearful hour of temptation, when Satan shall work with all power, and signs, and lying wonders, is before us, and who will stand when it shall come upon all the world? "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." *Luke 21:36*.*TAR 103.1*

No form of power ever arose in any past age combining the remarkable features which appear in our own government. It is of itself a wonder, a system of government that has not its like elsewhere. What is needed throughout the world to relieve its inhabitants of their oppression, but that Republicanism should remodel all their civil governments? The leaven of its principles has deeply diffused itself throughout the nations of earth. In proof of this, witness the revolutions of 1848 which shook nearly all the thrones of Europe. And what is so well calculated to develope and to maintain religious freedom, as Protestantism? With the diffusion of these principles, how many are now confidently expecting a long period of prosperity and triumph for the church-a period of emancipation to the poor enslaved nations of the earth! the ushering in of the period when the nations shall learn war no more, and a universal spiritual kingdom shall be set up and fill the whole earth; (*Micah 4:1-5*;) and those wonders which we have briefly noticed promise to mankind a better revelation than the Scriptures of truth afford us.*TAR 104.1*

The people of God indeed are looking forward to the time when the Lamb, who is King of kings and Lord of lords shall reign in person over the whole earth. But with the mass this view has given place to the more congenial idea of a spiritual reign, and of temporal prosperity and triumph. This view holds out to men the prospect of peace and safety, (*1 Thessalonians 5*,) notwithstanding the evidence has been spread out before them that the hour of God's judgment has come, and that no better state of things can ever exist till the curse shall be removed from the earth. The warning respecting the coming storm of wrath has been most faithfully given; but by the multitude it has been rejected, thus leaving them

to the deceptions that are already coming upon the earth. They dream that the earth, with all its progress, and with all its improvements, is far too lovely and excellent for God to destroy. Peace and safety is the delusive dream in which men indulge while the wrath of God hangs over them.*TAR 104.2*

We regard the two-horned beast, then, as the symbol of a civil and religious power, differing in many respects from those which have preceded it. It is in appearance the mildest form of power that ever existed; but it is, after having deceived the world with its wonders, to exhibit all the tyranny of the first beast. Are the pretensions of this power well founded? Let us examine. If “all men are born free and equal,” why then does this power hold three millions of human beings in the bondage of slavery? Why is it that the Negro race is reduced to the rank of chattels personal, and bought and sold like brute beasts? If the right of private judgment be allowed by the Protestant church, why does she expel men from her communion for no greater crime than that of attempting to obey God in something wherein his Word may not be in accordance with her creed? Read Charles Beecher’s work “The Bible a Sufficient Creed.” Why are men for no other crime than looking for Jesus Christ, expelled from the churches of those who profess to love his appearing?*TAR 105.1*

To these, and many other questions of a similar character, we can only answer, that the lamb is such only in pretension. He is dragon in character. His ostensible appearance is that of a lamb; but the power by which he speaks is that of the dragon. The true kingdom of the Lamb-the King of kings, is not set up on the earth until the destruction of all the wicked powers that now bear rule. Then the Jubilee will end the bondage of the saints: God speed the right.*TAR 106.1*

A further view of the two-horned beast may be obtained by comparing his history with that of the false prophet. The two-horned beast is represented as working miracles in the sight of the first beast. *Revelation 13:14*. The same is affirmed respecting the false prophet. *Revelation 19:20*. The nations of the earth are deceived by these miracles, and caused to worship the image of the first beast, and to receive his mark. The same work is ascribed to the false

prophet. Still further, we may say that the Bible gives us the origin of the two-horned beast, but does not under that name give us his final destiny. The origin of the false prophet is not given under that name, but his destiny is clearly revealed. *Revelation 19:20*; *20:10*. Inasmuch as their work is identical, and they act on the stage at the same time, we cannot doubt their identity. This is positive proof that the two-horned beast is, from the time of its rise, a power co temporary with the first beast, and not the first beast in another form. What power has ever arisen in the past history of the world, that could answer the description of this lamb-dragon, or false prophet? If Satan has been permitted to make use of Paganism as an instrument of oppression and deception, and also of Papacy, which is Christianity in a corrupt form, why may he not make use of Protestantism also when it becomes corrupt, as, if possible, a more efficient means of deception than either of the former?*TAR 106.2*

Has not the protestant church acted the part of the false prophet most effectually in promising to the world a thousand years of peace and prosperity before the day of wrath? She has prophesied this out of her own heart, for God has ever spoken the reverse of this. *2 Timothy 3*; *Daniel 7*; *Matthew 13*; *2 Thessalonians 2*. The protestant church as a body now proclaim this doctrine as expressing the great object for which they labor-temporal prosperity and triumph in a world that has ever rejected Christ.*TAR 107.1*

Mahommedanism is not this false prophet; for it is introduced in the prophecy under the symbol of locusts, and its power departed with the hour, day, month and year of the second woe. *Revelation 9*. But the two-horned beast, or false prophet, acts as an accomplice of Papacy in Satan's great work of final deception, and unites in the great conflict against the King of kings. *Revelation 19*.*TAR 107.2*

The work of deception prepares the way for the dragon voice of the beast. He says "to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live." And thus it would seem that the history of this symbol is in part at least, twice presented, each time ending with its oppressive acts. First, with its power represented by horns like a lamb; but it was subsequently to exercise all the dragonic power of the first beast. And, second, it is represented as working miracles to

deceive the dwellers upon the earth, and when this deception is accomplished it is to cause them to unite in making an image that should have power to put every one to death that should not worship it. In noticing the prophetic history of the first beast, we called attention to the fact that the prediction respecting the time when all that dwell upon the earth shall worship the beast whose names are not written in the book of life, has never yet met its fulfillment. And we would here express the conviction that this prophecy relates to the time when the two-horned beast is to speak as a dragon, and to exercise all the power of the first beast. In that hour of strong temptation, we may expect to see all the dwellers upon the earth united in the worship of the beast. *TAR 107.3*

The beast was the Papacy clothed with power, to put to death the saints of God. *Revelation 13:5-8*; *Daniel 7:23-26*. An image to the beast then, must be another ecclesiastical body, clothed with power and authority to put the saints to death. This can refer to nothing else but the corrupt and fallen Protestant church. (We would simply call attention to the present Know Nothing movement as one of the signs of the times. The cause of truth and of humanity has little to hope from it. But it may have a most important bearing upon the destiny of this nation.) If it be asked from whence the beast receives this power, we can only answer that, by permission of God, the dragon that old serpent, called the Devil, and Satan, is without doubt the very being who communicates this power to the beast. The kingdoms of this world are claimed by him, and the right to give them to whom he will. *Luke 4:5, 6*. Should it be objected that the world is too much enlightened to submit to such deception, or to unite in such a work of persecution, we answer that the word of God gives us this prophecy in clear language; and it is with reference to this scene of danger that the third angel utters his solemn warning. Look at the Jewish church, and mark how soon after it had rejected the Messiah at his first coming, they put him to a cruel death, and slew also many of his apostles and saints. They said indeed (*Matthew 23*) that had they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when their “hour and the power of darkness” came upon them, how completely did it show them under the power of Satan! *Luke 22:53*; *John 7:30*. The downward course of our own nation on the subject of African slavery, is a fearful warning of the

abyss into which it is about to plunge. The most infamous law of the nineteenth century is the “fugitive slave law.” And not satisfied with this act of infamy, the last congress of the United States opened the vast field of all the territories of the nation to slavery though hitherto sacredly guarded from that withering curse. What next God only knows. *TAR 108.1*

The rejection of the truth of God, leaves men the captives of Satan, and the subjects of his deception. *2 Thessalonians 2:9-12*. The greater the light which men reject, the greater the power of deception and of darkness which will come upon them. The Advent message has been given in our own land, and by the mass rejected, and no greater, and indeed no other light can ever be given to those who have turned away from that. The third angel gives us warning of the danger which is now before us. The warning precedes the danger that we by seasonable admonition may make our escape. *TAR 109.1*

Another religious power enforces the claims of the first beast, and his image, and causeth the world to receive his mark. What is this mark of the beast? It is the mark of that beast to whom the image was made-the first beast. *Revelation 19:20*; *16:2*. But it is enforced by the two-horned beast. Hence, we understand it as an institution of Papacy, enforced by Protestantism. The beast and his image unite in this thing, denoting the union of the great system of false Christianity, in opposition to the saints, who are engaged in keeping the commandments of God. Have we such an institution, really the child of Papacy, which the civil power supports, and to which the religious world pays homage? “We have. It is found in a weekly Sabbath which the “Man of Sin” has placed in the stead of the Sabbath of the fourth commandment. If we turn to the law of God, we shall find that the fourth commandment alone points out Jehovah. The first three forbids the worship of false gods, and blasphemy. The last six pertain wholly to our duty to our fellow men. Not one of these nine commandments points out the true God. But the Sabbath commandment points out the true God as that being who in six days created heaven and earth, and rested upon the seventh. By the observance of the sanctified rest day of the Creator, he is acknowledged as the true God, in distinction from every object upon which the eye can rest, in the heavens above, or

in the earth beneath. The being that created all these things is God. Such is the teaching of the fourth commandment. But the Scriptures plainly predict that the man of sin should exalt himself above all that is called God, or that is worshiped, and should "think to change times and laws." *2 Thessalonians 2*; *Daniel 7:25*. It is not said that he should be able to change them; but he should think to do it; or as the Catholic version reads, "he shall think himself able to change times and laws." They are not the times and laws of men which he thinks to change, for these he might be able to change as other powers have done; but it is an act of arrogance in which he does not succeed. The times and laws of God are doubtless intended. This apostasy began in the apostolic age. *2 Thessalonians 2:7*. It has resulted in the perfect development of the man of sin; and of his blasphemous acts, among which we may name the change of the fourth commandment. No one can produce any other authority for changing the Sabbath than Romish traditions. Hear the testimony of a Roman Catholic:*TAR 110.1*

"The first precept in the Bible is that of sanctifying the seventh day: God blessed the seventh day and sanctified it. *Genesis 2:3*. This precept was enforced by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy.* The seventh day is the Sabbath of the Lord thy God. *Exodus 20*. On the other hand, Christ declares that he did *not come to destroy the law, but to fulfill it*. *Matthew 5:17*. He himself observed the Sabbath: and *as his custom was, he went into the Synagogue on the Sabbath day*. *Luke 4:16*. His disciples likewise observed it after his death: *they rested on the Sabbath day according to the commandment*. *Luke 23:56*. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants, of every denomination, make this a *profane day*, and transfer the obligation of it to the first day of the week, the Sunday. Now what authority have they for doing this? None at all, but the *unwritten Word* or *tradition* of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week."-*Milner's End of Controversy, page* 89.*TAR 111.1*

For a more full view of the testimony on this point we refer to the tracts entitled, "Why don't you keep the Sabbath day?" and the "History of the Sabbath."*TAR 112.1*

Notwithstanding the fourth commandment in the plainest terms enjoins the observance of the sanctified Rest day of the Lord, almost all the world now wonder after the beast, and observe the Pagan festival of Sunday, which the great apostasy has substituted for the holy Sabbath. By the observance of the Sabbath, men acknowledge the great Creator as their God. But when they *understandingly* choose in its stead the Sabbath of the man of sin, they acknowledge him as above all that is called God, or that is worshiped, and as able to change the times and laws of God. *There is no evading this point*. If we observe the Sabbath of the Lord, and that of the apostasy also, we only make the man of sin equal with God. But when we profane the Lord's Sabbath, and observe in its stead the Romish festival of Sunday, we acknowledge the Papacy above God, and able to change his times and laws. We speak of those who have the light of truth, and act contrary to it. Those who have never yet understood that the observance of Sunday is a tradition of the fathers which makes void the fourth commandment, are not referred to. It is the bringing of this Sabbath of the apostasy to the test that will constitute it the mark of that power that should think to change times and laws. There is no other Papal institution that directly sets aside one of the ten commandments, that the whole Protestant world observes. This mark is very conspicuous in the forehead or hand, and signifies not a literal mark, but a public profession, or act, that all may see or know. The manner in which the Protestant church would enforce the Sabbath of the man of sin, had it the power, is well expressed by a distinguished clergyman:*TAR 112.2*

Says Dr. Durbin: "I infer therefore that the *civil magistrate* may not be called upon to enforce the observance of the Sabbath, as required in the spiritual kingdom of Christ; *but when Christianity becomes the moral and spiritual life of the State* the State is bound, through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot without injuring her own vitality, and incurring the Divine displeasure, be recreant to her duty in this matter."-*Christian Advocate and Journal*.*TAR 113.1*

It is proper that we should speak with carefulness of that which relates to the events of the future. That the scene described in the

conclusion of *Revelation 13*, pertains to the time of trouble before us, such as never was, we have no doubt. It is also evident that in the providence of God the line of separation between the worshipers of the beast and his image on the one hand, and those who keep the commandments of God and the faith of Jesus on the other, will be most distinct and visible. The third angel's proclamation will prepare the people of God for the coming crisis: and the formation of the image and the reception of the mark will prepare all the various classes of adherents to the beast, to receive the vials of the wrath of God, the seven last plagues. The image of the beast, as we have seen, is made up of apostate religious bodies. The name of the beast, as given in *verse 1*, is blasphemy. The image it appears is made up by legalizing the various classes that will acknowledge the blasphemous claims of the beast, by taking his mark. Every class that will therefore acknowledge the authority of the beast may be legalized and form a part of this image; but when this is accomplished, woe to all dissenters! It is thus that we understand the number of the beast as six hundred three-score and six. The mark will determine to which class each individual belongs. We have seen the cause of danger fully laid open before us in *Revelation 13*. We now return to the voice of warning as presented in *Chap. 14:9-11*.*TAR 113.2*

The warning of danger is a warning which refers directly to the scene of trouble described in *Revelation 13:11-18*. This warning shows that that trouble is yet to come. Its fearful character may be learned from the thrilling and dreadful import of the angel's message. The Bible nowhere else depicts such dreadful wrath. On one side stands the decree of the beast who is to exercise all the power of the first beast before him, that all who will not worship the image and receive his mark shall be put to death; on the other hand stands the solemn warning of the third angel. Here then is the strait before us. We can worship the beast and his image; and as the penalty, drink the wine of the wrath of God, or we can refuse, and peril our lives that we may obey God.*TAR 114.1*

This message will draw a line between the worshipers of God and the worshipers of the beast and his image, for on either hand it reveals a dreadful penalty and leaves no chance for half way work. Those who disregard this warning, will be found with the worshipers

of the beast and his image, and will drink of the wine of the wrath of God. Those who heed this warning; will obey God at the risk of their lives. The one class is designated by the mark of the beast, the other class is seen in the patience of the saints keeping the commandments of God. That the law of God should thus be made a great testing truth to draw a line between the subjects of the fourth and fifth kingdoms, is an idea not unworthy of the God of the Bible. That the commandments of God are the great subject of controversy between the dragon and the remnant of the seed of the woman, is plain from *Revelation 12:17*. The issue of this struggle cannot be a matter of doubt, for as in all past ages those who have had the ark of God, and have kept his commandments have triumphed, even so will it be now.*TAR 115.1*

What then is it to worship the beast? for this is a prominent part of the act against which the wrath of God without mixture of mercy is denounced, and, as we have seen, all the world are yet to unite in this act. It is worthy of notice that at the conclusion of this dreadful warning, the saints are introduced as keeping the commandments of God, and the faith of Jesus. Thus we may understand that the worship of the beast and his image, and the reception of his mark is the opposite of keeping the commandments of God and the faith of Jesus. And we have seen that one of the commandments of God has been superseded by an institution of the Romish apostasy. A remark by a recent writer, bearing on this point is worthy of lasting remembrance:*TAR 116.1*

“Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshiped, which is obeyed in preference to the other. ‘Know ye not that to whom ye yield yourselves servants to obey his servants are ye to whom ye obey?’ *Romans 6:16*.” *Bliss on the Apocalypse, p*. 233.*TAR 116.2*

We have already seen that the conflict is between the commandments of God, and the requirements of the beast. And that a Papal institution, which has usurped the place of one of the commandments of God, is yet to be made a test by the two-horned beast. It is not difficult therefore to see how men will be made to worship the beast; for whenever they obey the requirements of the beast in the place of the commandments of God they worship the

beast; for they acknowledge him as above the Most High. It is a remarkable fact that the Pagan festival of Sunday, which the great apostasy has substituted for the Sabbath of the Bible, is now enforced by law in most of the States of the Union. A Papal institution which directly contradicts the fourth commandment enforced by a Protestant government! A most striking instance of the union of church and state in this country the boast of the nation to the contrary notwithstanding! “Congress,” says the constitution, “shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” But most of the state governments, which have no right to infringe upon the constitution, have already decided that the Sabbath of the Bible shall be kept on Sunday, and the judges have decided such laws to be constitutional! If the government has a right to nullify the fourth commandment there is an end to the principle of religious liberty; for it has an equal right to nullify any or all of the others. *TAR 116.3*

It may be proper that we should notice some of the most probable causes that will induce the two-horned beast to create the image and to require the reception of the mark. *TAR 117.1*

1. The first which we would name is the work of the spirits in performing miracles, etc. It is certain that this agency as we have already seen is to deceive the dwellers upon the earth and cause them to make the image which all must worship on pain of death. We may rest assured that this extraordinary development of Satanic power has been reserved by him to act an important part in preparing men for the seven last plagues. If our public men become mediums, (and some of them are such already,) and our citizens become believers in this new system of divinity, our govern is hopelessly in the hands of the devil. Such a result may neither be improbable nor distant. *TAR 117.2*

2. A second cause, and one too which should not be lightly passed over is this: the preaching of the commandments of God and the faith of Jesus. This is the cause of the conflict between the dragon and the last fragment of the church. We shall hereafter show that the commandments of God, as distinguished from the faith or testimony of Jesus, mean the ten commandments. The fourth of these commandments the dragon has attempted to change. It is

because the saints are keeping all the commandments of God that the dragon makes war upon them. This prophecy (*Revelation 12:17*) doubtless refers to the scene described in the conclusion of *Revelation 13*. Mr. Miller remarks respecting this prophecy: “I am, therefore, constrained to believe this battle of the dragon’s last power will be in America; and if so, it must be mainly in these United States.”-*Lectures, p*. 213.*TAR 118.1*

It is because the commandments of God will be vindicated, and the unscriptural character of the Sunday-Sabbath exposed, that the two-horned beast will require all to receive the mark. The lack of *scriptural* argument has been the chief cause why men have resorted to the argument of fire and faggot to convince dissenters.*TAR 118.2*

The fearful penalty connected with the warning of the third angel now claims our attention. It consists of two things: 1. The wine of the wrath of God, poured out without mixture into the cup of his indignation. 2. The torment with fire and brimstone in the presence of the holy angels and of the Lamb. Let us carefully consider each in order.*TAR 118.3*

What is the wine of the wrath of God? The next chapter clearly explains this point. “And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues: for in them is filled up the wrath of God. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever..” *Verses 1, 7*. It follows therefore that the wine of the wrath of God is the seven last plagues. This fact will be further apparent as we proceed to show that these plagues are future. That the plagues pertain to the future, we think can be established beyond controversy.*TAR 119.1*

1. The wrath of God as threatened by the third angel is poured out in the seven last plagues; for the first plague is inflicted on the very class that the third angel threatens. Compare *Revelation 14:9, 10*; *16:1, 2*. This fact proves that the agues must be future when the third angel’s message is given; and it also proves the identity of the wrath of God without mixture, and the seven last plagues.*TAR 119.2*

2. We have shown that the plagues, and the wrath of God without mixture are the same. And wrath without mixture must be wrath with nothing else; that is, wrath without mercy. God has not yet visited the earth with unmixed wrath; nor can he while our great High Priest ministers in the heavenly Sanctuary, and stays the wrath of God by his intercession for sinful men. When the plagues are poured out, mercy has given place to vengeance.*TAR 119.3*

3. Hence it is that the seven angels are represented as receiving the vials of the wrath of God- the seven last plagues-after the opening of the temple of God in heaven. If we turn to *Revelation 11:15-19*, we shall find that the opening of the temple in heaven, is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial or last plague. Now if we turn to *Chap. 15:5-8*; *16:1-21*, we shall read an expanded view of the facts stated in *Chap. 11:15-19*, and shall find that the two accounts conclude in the same manner; viz., with the events of the last plague. These scriptures show that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the temple of heaven is opened. That temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. *Chap. 8:13*; *9:12*; *11:14*. The seven plagues are poured out under the sounding of that angel; hence the plagues are future, and constitute the third woe.*TAR 119.4*

The foregoing reasons establish the fact that the plagues are future. We see no reason why they will not be just as literal as those poured out on Egypt, while their consequences will be far more terrific and dreadful. We will now briefly compare the account of these plagues with other scriptures calculated to shed light upon the subject. The first vial is thus presented: “And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.” *Revelation 16:2*.*TAR 120.1*

This may be best understood by referring to *Exodus 9:8-11*. “And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land

of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians."*TAR 120.2*

Why will not the antitype be as real and literal? The wine of the wrath of God unmixed with mercy must be far more dreadful than the judgment inflicted on Egypt. The second and third vials are thus presented: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say,, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." *Verses 3-7*.*TAR 121.1*

As an illustration of these plagues, read *Exodus 7:17-21*. "Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that we in the river were turned to blood. And the fish that was in the river died: and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout the land of Egypt."*TAR 121.2*

The third vial is a retribution for the blood of the saints. As the blood of all the righteous that had been slain upon the earth came upon that generation which rejected Christ at his First Advent, [*Matthew 23:34-36*,] so also may it be now. It should be remembered that these fearful judgments are inflicted in consequence of the acts described in the conclusion of *Revelation 13*. "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him the glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."*TAR 122.1*

"The scorching of fire, in the midst of their trouble, will be terrible in the extreme. *Exodus 10:21-23*, will illustrate the fifth vial:" "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."*TAR 123.1*

On this subject Bro. Litch remarks: "What a terrible scene! with all their grievous sores, blood to drink-stagnant blood-and putrid fish filling the waters, scorched with burning heat; and then, to crown the whole, the whole kingdom of Anti-christ is to be full of darkness. O, what a picture of woe! Reader, make haste to escape it! 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'"*TAR 123.2*

"And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the

battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue, Armageddon." *Verses 12-16*.*TAR 123.3*

"'*The great river Euphrates*,' remarks Bro. Litch again, 'will be as literally *dried up* to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same River was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red sea and river Jordan were dried up to make a highway for Israel through their bed. The effects of the sixth vial will be, first, to dry up the waters of the river, to make a highway; and, second, to send forth the spirits of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them."*TAR 124.1*

The battle of the great day of God Almighty is very fully described in *Jeremiah 25*.*TAR 124.2*

"For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at *my* hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor

buried; they shall be dung upon the ground." *Verses 15-17, 26, 30-33*.*TAR 124.3*

The coming of Christ as a thief, [See *Matthew 24:42-44*,] does not take place until after the sixth vial is poured out. The gathering of the nations to the great battle, which is accomplished by the spirits, is brought to view in many scriptures. *Joel 3:1, 2, 9-16*; *Zephaniah 3:8*; *Revelation 19:19-21*.*TAR 125.1*

The present development of the spirits of devils in our land, we do not regard as anything but their preparatory work. For there is always a period in which providence is preparing those agents which are to fulfill prophecy; but the fulfillment of prophecy begins at the point where the agents are prepared to act the predicted part. Thus Rome, though it constituted the fourth empire, was founded when Babylon, the first empire, was in the height of its glory. But when Greece, the third empire, had fulfilled its part, Rome was prepared to act the part assigned it in prophecy. It is thus that we understand the work of the spirits. Under the sixth plague the spirits will be prepared to act the part predicted in *verse 13*.*TAR 125.2*

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." *Verses 17-21*.*TAR 126.1*

The voice from the temple may be illustrated by the following texts: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." *Joel 3:16*. "Therefore prophesy thou against them all these

words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation: he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." *Jeremiah 25:30, 31*.*TAR 126.2*

The great earthquake may also be found in other scriptures: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." *Isaiah 24:19, 20*. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." *Revelation 6:14*; *11:19*.*TAR 127.1*

The great hail out of heaven is well illustrated by the following scriptures: "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." *Exodus 9:22-25*. "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" *Job 38:22, 23*. "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." *Isaiah 28:17*.*TAR 127.2*

Such is a brief view of the dread realities of the seven last plagues-the third woe. How fearful will be the events of that woe! May God count us worthy to escape the things coming on the earth, and to stand before the Son of man. The seven last plagues are poured on

the living wicked; but the second part of the penalty affixed to the warning of the third angel, is not inflicted until the end of the thousand years when all the wicked are raised and suffer it together. This part of the penalty we will now consider.*TAR 128.1*

"He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever," etc. The final perdition of ungodly men in the lake of fire is without doubt the subject of these awful words. That we may rightly understand this text, we call attention to several important facts.*TAR 128.2*

1. The punishment of the wicked will be inflicted upon them on this earth; for the final conflagration of our globe is to constitute the lake of fire in which they are rewarded, each according to his works. "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." *Proverbs 11:31*. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." *2 Peter 3:7*. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." *Revelation 21:8*. For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *Malachi 4:1*. 'And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." *Revelation 20:7-9*.*TAR 128.3*

2. The prophet Isaiah, [*Chap. 34*,] describes the final conflagration of our globe in language which is a complete parallel to that of the third angel in describing the punishment of the wicked. Those who contend that Isaiah refers only to ancient Idumea, must admit that

the period of time described in this strong language, must finally come to an end. And those who admit that Isaiah in the language we are about to quote, refers to the conflagration of our earth, will find in what follows, ample proof that that scene will finally close.*TAR 129.1*

“For it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.” *Chap. 34:8-10*.*TAR 129.2*

3. But this terrific scene of final conflagration is not to last throughout unlimited duration. For the earth having been burned and all its elements melted, new heavens and new earth are to follow, as the present earth succeeded to that which was destroyed by water. And in the earth thus made new the righteous are to be recompensed. “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” *2 Peter 3:10-13*. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” *Revelation 21:1*.*TAR 130.1*

4. Thus, however dreadful and long-continued the punishment of the wicked will be, (for each is to be punished according to his deserts,) that punishment will finally result in the utter destruction of all transgressors. All the wicked will God destroy. *Psalm 145:20*. They shall die the second death. *Revelation 21:8*; *Romans 6:23*; *Ezekiel 18:4, 20*. They shall perish, being consumed into smoke. *Psalm 37:10, 20, 38*. They shall be punished with everlasting

destruction, being burned up in unquenchable fire. *2 Thessalonians 1:9*; *Matthew 3:12*. And thus having been consumed, root and branch, they shall be as though they had not been. *Malachi 4:1*; *Obadiah 16*.*TAR 130.2*

We will now briefly refer to several important facts that prove that the present is the period in which the warning of the third angel is to be given. We have proved that the proclamations of the first and second angels belong to that generation that is to witness the final overthrow of all earthly powers, and the sublime scenes of the Second Advent. And that the present is that generation that shall witness these fearful events. We have also shown that the two former proclamations have already been made, and consequently the warning of the third angel is the great theme which should now arrest the attention of every mind. The chronology of this message seems to be distinctly marked by the fact that it is given in the period of "the patience of the saints" which follows the proclamation of the two former messages. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." *Verse 12*. And this period of the saints' patience is marked by a most important feature, viz., the keeping of the commandments of God, and the faith of Jesus. We wish to call attention to several points.*TAR 131.1*

1. We have shown that the first angel's message refers to the solemn proclamation of the immediate Second Advent; consequently the period of patience here brought to view must be the same as that which in many scriptures is located immediately preceding the Second Advent. A few texts must suffice as examples. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." *Hebrews 10:35-39*.*TAR 131.2*

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath

long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience." *James 5:7-10*.*TAR 132.1*

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." *Revelation 3:10, 11*.*TAR 132.2*

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." *Isaiah 25:9*.*TAR 132.3*

2. The period of the saints' patience, here brought to view, is distinguished by the fact that they are keeping the commandments of God, and the faith of Jesus. It should be distinctly noticed that the commandments here brought to view, are not the commandments of Christ. There may be a certain sense in which all the precepts of the Saviour may be called the commandments of God; that is, if viewed as proceeding from the sovereign authority of the Father; but when the commandments of God are spoken of in *distinction* from the testimony or faith of Jesus, there is but one thing to which reference can be made; viz., the commandments which God gave in person: the ten commandments. See *John 15:10*. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."*TAR 132.4*

And thus we find the law of God which he proclaimed in person, referred to in the New Testament as "the commandments of God," or as "the commandments."*TAR 133.1*

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: But if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal,

Thou shalt not bear false witness; Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." *Matthew 19:17-19*.*TAR 133.2*

And they returned and prepared spices and ointment; and rested the Sabbath day, according to the commandment." *Luke 23:56*.*TAR 133.3*

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." *Matthew 5:17-19*.*TAR 133.4*

"Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." *Ephesians 6:2, 3*.*TAR 134.1*

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." *Matthew 15:3-6*.*TAR 134.2*

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy; and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working

death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin." *Romans 7:7-14*.*TAR 134.3*

It is a fact beyond dispute that the fourth commandment, some ages since, was changed from the Rest day of the Lord to the Pagan festival of Sunday. This change was made in express contradiction of the Holy Scriptures, which everywhere recognize the seventh day as the only weekly Sabbath of the Lord. It was accomplished by the great apostasy, which Daniel predicted should "think to change times and laws." This power is essentially the same as the beast which was to be worshiped by all the world. And it is a fact of deep interest that this commandment which has been so long trodden down, is now being vindicated and the people of God are beginning to keep it with the other nine. Thanks be to God that he is preparing the remnant for their final conflict with the dragon, and for admittance through the gates into the Holy City. *Revelation 12:17*; *22:14*. The vindication of the fourth commandment in opposition to the Sabbath of the apostasy, and the preaching of all the commandments of God is a striking testimony that the present is the period of the saints' patience, and of the warning of the third angel.*TAR 135.1*

3. The opening of the holiest of all in the temple of heaven by which the ark is seen, is an event that takes place under the sounding of the seventh angel. And as the ministration of our great High Priest is changed to that apartment at the termination of the 2300 days, (see works on the Sanctuary,) we understand that the opening of the temple is marked by the termination of that period as presented by the proclamation of the first angel. The entrance of our High Priest to the most holy place to minister before the ark of God, calls the attention of the church to the commandments of God contained within that ark. The commandments of God have been shining out from the heavenly Sanctuary since that time.*TAR 135.2*

The period between our Lord's entrance into the holiest of all to cleanse the Sanctuary, (*Hebrews 9:23*,) and complete his great work of ministration, and the close of that period as marked by the seven angels coming out of the temple to pour out the vials of the

wrath of God upon the earth, (*Revelation 15:5, 6*,) we understand to be the period of the saints' patience. It is the days of the voice of the seventh angel in which the mystery of God is being finished; that is, the period when human probation is being wound up. Besides the fact of the termination of the 2300 days, which marks the opening of the temple in heaven, the anger of the nations is an important testimony that we are now in the days of the voice of the seventh angel. *Revelation 11:13*. The present time is therefore, the proper period for the last message of mercy to perishing men; and it is marked by the actual presentation of that voice of warning, and of the commandments of God and the faith of Jesus.*TAR 136.1*

4. Another important fact that determines the chronology of the third angel is that the seven last plagues are poured out upon those who reject his warning; the first plague being inflicted upon the very class which the third angel threatens. The seven last plagues are the wine of the wrath of God poured out without mixture into the cup of his indignation. We have already seen that they are not inflicted until the work of mercy for man is accomplished. The third angel warns us respecting this outpouring of the exterminating wrath of God, and consequently gives the latest message of mercy. The mystery of God, or work of salvation for sinful men, (*Ephesians 3*,) is finished in the days of the voice of the seventh angel, when he begins to sound; (*Revelation 10*;) and as the third angel has the last warning of mercy before the vials of God's wrath are poured out, it follows that it must be given in the days when the seventh angel begins to sound. It is likewise evident that the conclusion of the work of our great High Priest in the heavenly Sanctuary must also take place in the days when the seventh angel begins to sound; for it is then that the mystery of God is finished. The reason why the third woe, or seven last plagues, does not commence at once when the seventh angel begins to sound, is the fact that a period of days is occupied in finishing the mystery of God. In this period the warning of the third angel is given that every one who has an ear to hear may escape the vials of the wrath of God; and in this period also the Saviour completes his work in the Sanctuary in heaven. This being accomplished, the vials of the wrath of God are poured out upon the defenceless heads of the wicked. We think therefore, that the evidence is conclusive that the present is the time for the warning of the third angel. A false fulfillment of prophecy cannot

occur at the time when the true should be expected. It is certain that one of the commandments of God has long been trodden down by the beast, and that in this thing almost the whole world has wondered after the beast. This commandment, as well as all the others, is now being vindicated that the remnant may be prepared for their final conflict with the dragon. May God interest the hearts of all his people in this work.*TAR 136.2*

We have already briefly spoken of the commandments of God. A few words should be devoted to the faith of Jesus. This term is used in distinction from the commandments of God. What therefore shall we understand by the "faith of Jesus?" We think that it cannot refer to a particular degree or kind of faith which the Saviour exercised in the performance of his miracles; for it appears that he wrought these by the power which he had already received from his Father. *Matthew 8:2, 3*; *Mark 1:40, 41*; *Luke 5:23, 24*. For the world itself was made by him. *John 1*. He had ample power therefore, to perform every miracle which he wrought. There is but one other thing to which this term can refer; viz., the precepts and doctrines of our Lord as recorded in the New Testament. Thus "the faith of the gospel," [*Philippians 1:27*,] must refer to the precepts and doctrines of the gospel. "The faith" to which a multitude of the priests were obedient, [*Acts 6:7*,] which was resisted by Elymas the sorcerer, [*Acts 13:8*,] which was committed to the apostles for the obedience of all nations, [*Romans 1:5*,] which Paul testifies that he had kept, [*2 Timothy 4:7*,] and which is to be earnestly maintained, as once delivered to the saints, [*Jude 3*,] must refer, we think, to the precepts and doctrines of the everlasting gospel. That the faith of Jesus is used in this sense in *Revelation 2:13*, we think cannot be denied. "Thou holdest fast my name," says Jesus, "and hast not denied my faith." That this is the sense in which it is used in *Revelation 14:12*, is further evident from the fact that it is spoken of as kept in the same manner that the commandments of God are kept. It remains that we notice a few of the most important, practical duties that devolve upon us at the present time.*TAR 138.1*

1. First of all, we would name holy living. God has committed to our trust the most precious truths. He holds us responsible for the light with which we are entrusted. "Let your light so shine before men, that they may see your good works, and glorify your Father which is

in heaven." *Matthew 5:16*. The sanctifying effect of the truth must be witnessed in us by others, if we would do them good. Especially must we watch unto prayer. Watchfulness and prayer are mighty weapons with which to resist the devil. Their importance may be seen from the following scriptures:*TAR 139.1*

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." *1 Peter 5:8, 9*. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." *Ephesians 6:18*. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." *Luke 11:9, 10*. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." *James 3:2*. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." *1 Peter 4:7*. "But I say unto you That every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned." *Matthew 12:36, 37*.*TAR 139.2*

2. Growth in grace. It is greatly to be feared that the importance of this is too much lost sight of. If we would be final overcomers and stand upon Mount Zion we must be daily overcoming the great foe of our souls. The long suffering of God is meant for our salvation. Let us most faithfully improve the gracious opportunity granted us to perfect holiness in the fear of the Lord.*TAR 140.1*

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." *2 Peter 3:18*. "Follow peace with all men, and holiness, without which no man shall see the Lord." *Hebrews 12:14*. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. *1 Peter 1:15, 16*.*TAR 140.2*

3. The duty of searching the scriptures. This is solemnly enjoined by our Lord. *John 5:39*. Without this we cannot obey the precept of

Peter, “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” *1 Peter 3:15*. The sword of the Spirit, the word of God, is an important part of the armor which God has prepared for us. *Ephesians 6*. It is certain that events before us are such that every person will be tested. If the truth of God is understood, appreciated and loved by us, we must examine the Scriptures for ourselves. If it is not loved, the time is not distant when we shall be sifted out. Every thing is before us to deceive and lead astray. The spirits of devils are about to perform the most extraordinary miracles. They will do this, professing to be the spirits of our departed friends. Hence the great importance of a thorough knowledge of the Bible doctrine of the sleep of the dead. The Lord would not have us ignorant concerning them that are asleep.*TAR 140.3*

4. The duty of sacrificing to sustain the cause of God. There is no plainer duty in the Scripture. Ourselves, our time, our means, all that we have, all that we are belongs to God alone. Those who go out to preach the word of God are called upon to make the greatest sacrifice. All are not called to this; but those who are not, if they love Christ and the truth, will gladly sustain those who are thus thrust out. Let not the cause of truth suffer for the means to sustain it. Read *Romans 12:1*; *2 Corinthians 8*; *Luke 12:33, 34*; *1 John 2:15*; *Matthew 6:19-34*.*TAR 141.1*

5. The duty of waiting and watching for our Lord’s return. Let this ever be our posture, and let all our words and acts be in accordance with our profession, that the end of all things is at hand.*TAR 141.2*

“Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.” *Mark 13:35-37*. “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.” *1 Thessalonians 5:4-6*. “And unto them that look for him shall he appear the second time, without sin, unto salvation.” *Hebrews 9:28*. “Let your loins be girded about, and

your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." *Luke 12:35-37*.*TAR 141.3*

6. Finally let us indeed be Bible Christians. Let the commandments of God and the faith of Jesus be the continual rule of our lives, and the governing principle of all our conduct. May the great Head of the church help us all to perfect holiness in the fear of the Lord.*TAR 142.1*

We have now briefly and imperfectly surveyed this most important subject. Sufficient evidence has been adduced, we think, to satisfy the honest inquirer, that we occupy one of the most solemn and interesting periods in the history of the church. The first and second proclamations of *Revelation 14*, in the past, the warning voice of the third angel now addressed to us; the fearful scenes of *Revelation 13:13-17* about to open upon us; and last of all the seven last plagues to be poured out on those, who, regarding the decree of the beast more than the warning of the third angel, shall be found worshiping the beast and his image and possessing his mark. Who among us will be able to meet the fearful test between the warning of the angel and the decree of the beast? Let him that thinketh he standeth take heed lest he fall.*TAR 142.2*

The situation of the church when the decree goes forth that all shall worship the image of the beast on pain of death, will be precisely that of the three Hebrew worthies whom Nebuchadnezzar commanded to worship the golden image. Read carefully *Daniel 3*. God saved them by direct interposition. He has promised thus to interpose for his people, but it will not be until the time of trouble such as never was has fully opened upon the world. With this fearful prospect of the coming storm before us, we may well appreciate the words which follow the warning of the third angel. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow

them." *Verse 13*. The following scriptures will show us why those are pronounced blessed who now fall asleep in Christ, and also will show the situation of the saints at the time when God delivers them*TAR 143.1*

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book." *Daniel 12:1*. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." *Jeremiah 30:7*. "Oh that thou wouldst hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me!" *Job 14:13*. "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops." *Habakkuk 3:16*. "And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" *Luke 18:6-8*.*TAR 143.2*

The conflict with the beast and his image is inevitable. But the issue of this conflict is not a matter of doubt. God will interpose to save his people. Though the last act of Satan be to unite all the wicked of the earth in the worship of the beast, and to attempt the utter extermination of the saints; yet God has said the saints shall triumph!*TAR 144.1*

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." *Revelation 15:2, 3*.*TAR 144.2*

Glorious indeed will be the triumph of the saints. Reader, may it be your lot to join in singing that song of victory upon the sea of glass. *TAR 144.3*

ERRATA

1. Near bottom of page 20, read ‘verse 7’, for ‘verse 9’.*TAR 144.4*

2. Page 92, read threefold for “tenfold.”*TAR 144.5*

3. Same page, in statistics of Sq. miles of Territory, read 800,000, instead of “300,000.”*TAR 144.6*

[CD-ROM Editor’s Note: The book from which this document was copied had on the inside of what was apparently its back cover (a greenish paper cover, with no numbered page) a portion of a poem. In checking *The Advent Review, and Sabbath Herald*, the more complete poem was located in the March 6, 1855 issue, just above an article “The Second Angel” by J. N. Andrews in his series “The Three Angels of *Revelation 14:6-12*.” The poem’s title, author, and first eight verses are given here as they appeared in the *Review*. These would have appeared on the previous, facing page. It is not known at present if the previous side of that sheet had other contents. A more complete version of the poem may be found in the book *Home Here, and Home in Heaven; with Other Poems*, 1855.]

BABYLON

Annie. R. Smith*TAR 144.7*

The gathering storm of her impending fate,
In threatening clouds, around now darkly lowers,
Confusion is the name upon her gate;
Her creeds are various as her costly towers.*TAR 144.8*

Tho' heavenward point her scores of spiral fanes,
That rise in rich and gorgeous display,
Yet in religion, pure, her glory wanes,
As nature's in the sun's last setting ray.*TAR 144.9*

Such gilded temples for Devotion's shrine,
With gaudy trimmings decked, so finely wrought,
But ill accord with many a sacred line,
Inscribed by holy Seers, divinely taught;*TAR 144.10*

Who 'neath no roof but heaven's blue vault could pray
And words of wisdom pour on desert plains,
Where echoing forests swelled the gushing lay
Of feelings, melted by their simple strains.*TAR 144.11*

The streams of wealth through all her channels run,
And numbers, more than worth her ranks o'erflow;
Her theme—the record of her honors won—
Not how it stands above, but how below.*TAR 144.12*

No fearful conflicts with the Prince of death;
No rude assailings of the world's abuse;
Her armor rusts in friendship's fetid breath—
Not for the lack of need, but lack of use.*TAR 144.13*

In all the pomp of equipage and show,
The mass, in gay attire, resort to hear
The pealing organ's notes melodious flow,
And sermons fashioned for the pop'lar ear.*TAR 144.14*

The sound of chiming bells, to call the crowds,
Falls heavy, like some lone funereal knell;

For darkness, like a deathly pall, enshrouds
The class who dream of Heaven in paths to Hell.*TAR 144.15*

There vile Hypocrisy secures a screen.
And sin, unchecked, infects her ample fold—
Impassable the steps that lie between
The poor and those who revel in their gold.*TAR 144.16*

There Peace, with syren song has spread her charm,
And many a victim lulled in fatal sleep;
No faithful sentinels to give alarm,
While dangerous foes around insidious creep.*TAR 144.17*

No more of fervency disturbs their case
Than party sect and party zeal inspire;
The wayward fancy strive alone to please—
The love of souls exchanged for love of hire!*TAR 144.18*

There widely is diffused the baneful wreath,
They choose to cull from Error's devious maze,
While plain and saving truths are hid beneath
The pompous flow of ornamental phrase.*TAR 144.19*

The burning thoughts that once could light the brow,
And lips that fresher eloquence impart,
To break the magic spell, are powerless now—
Affecting still the head, but not the heart.*TAR 144.20*

Tho' nations lavish praises on her shower,
And worship long within her sculptured wall,
'Tis but a form—Pride saps the vital power,
And leaves her crumbling to her final fall.*TAR 144.21*

A cry shall yet be heard, unknown before,
In breadth and depth, and on swift pinions fly,
To penetrate corruption's inmost core—
"Come out of her my people," lest ye die.*TAR 144.22*

Her sins, of blackest hue, have reached the throne,
The blood of saints her cup of guilt has lined,
Afar resounds a fellow-sufferer's moan,

In fetters her own hands have helped to bind.*TAR 144.23*

In night her day of splendor soon will end,
And wailings loud, arise o'er land and sea;
For wrath, unmixed with mercy, will descend,
And seal her woful doom eternally.*TAR 144.24*

PUBLICATIONS.*TAR 144.25*

-*TAR 144.26*

The Advent Review and Sabbath Herald; Published Weekly, at One Dollar a year, in Advance.*TAR 144.27*

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